REGINA SASK CANADA
BLDG
RM 210 NORTHERN CROWN
PRAIRIE FIRE

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BERKELEY TRIBE

BOBBY & ERICKA . . . . . P. 3
ALCATRAZ . . . . . P. 4
REGIONAL CONF. . . . . PP. 13-16
LOS SIETE . . . . . PP. 22-23

ERICKA HUGGINS

quick woman foils the pig

Dear John,

Tonight I had to hitch into the city to bring a manuscript to some friends who edit a magazine. For the first time I can remember, there were no other hitchhikers at Telegraph and Ashby. Suddenly I was very conscious of my long hair and fringed jacket. I chuckled at my paranoia: "One of 'em's going to get me tonight for sure!" In no time a short-haired guy in a shiny compact car was offering me a ride. I was a little suspicious, but he looked amiable enough, and I was in a hurry. I got in.

Up close there was something a tiny bit strange about him. Blond crew cut, black-rimmed glasses, muscles–oh. He was wearing a white T-shirt and no shirt or jacket. He was very silent.

Sex popped into my mind. What if this guy made a pass at me? I ruminated sadly. I hadn't been with a man in two weeks. It was too bad this one was so clearly on the other side of the culture, so far away that I hesitated even to ask him his business in the city. I sensed if I showed any interest in him at all, I'd end up having to turn him off.

When he broke the silence, his voice was cold and matter-of-fact, a mechanical engineer's voice.

"How much do you charge for a fuck?"

Suddenly everything got very clear and sharp, the way it does just before a rainstorm. We were in a dark section of Ashby, moving very fast. I looked at him. His eyes were on the street ahead.

"I'm not a prostitute," I explained gently.

"That's not what I asked you. How much do you charge for a fuck?"

"It's never occurred to me to charge anyone for anything. I don't know what you mean." Two blocks ahead of us, a green light turned red. My mind blazed with adrenalin. I hadn't pushed down the button when I got in. I hadn't but my two books, the manuscript, and the bag of food on the seat beside me: they were still in my hand. If that light stayed red long enough!

He sped up. (GOOD!) "What do you think I picked you up for?"

"I thought you were doing me a favor," I said straightforwardly, conversationally. He was slowing down again. He was going to try to coast through the light as it turned green.

"I am doing you a favor," he said. "I'm going to let you let me fuck you." His foot went down on the gas again. My attention held that red light in a steel grip. It was a block away, a half block away. There were cars stopping up ahead of us. He was forced to slow down again.

As we came down to about fifteen miles an hour, the light turned green. I grabbed the handle and jumped out of the car.

It wasn't the graceful roll I'd once done in a dream about the same situation. I hit the street on one knee and an ankle, and looked up in time to see his hand reach out and shut the door. He kept on going.

I leaned against a lamppost, trying to breathe. My ankle was bleeding. My shoe had a raw spot that was almost a hole where the street had scraped it away. Otherwise I was fine.

I thought of Roberta, doing a high karate kick, advising me to start wearing pants instead of a skirt I couldn't move in. Of Wendy, warning me to start wearing boots instead of sandals. Of Isa, dancing like a lightning bolt, making me decide to get back in shape. Of Anne, showing me how to make decent food instead of eating processed crap that slowed me down. And of what Kate Millett would say about that maniacal pig's last remark.

"I'm going to let you let me fuck you." He wasn't even going to let me fuck HIM. No, because fucking was something a man did to a woman. He was going to allow me to submit. I started to laugh.

"Are you okay?" A black man was standing before me. "I saw you jump out just now. Want some of this?" He held out a fresh box of popcorn. I blinked at him, trying to understand whether this was the prelude to a fresh assault. No, he really was trying to help.

I thanked him and made it across the street.

Then I thought of you. It's been a while since we spoke last. It will be a longer time before we speak again. Sometimes I see the political repression coming down on us all like – funny I should think of this – an automatic pinspotter in a bowling alley, setting us all up separate from each other, to be knocked off one by one. Most people I know are scared to one degree or another – I know I sometimes am – and I think you must be very scared as well. When I see it that way, I wonder whether even you and I wouldn't be better off trying to be friends again. Aren't we all going to need each other sooner than we think?

Tonight, though, I saw for the first time how necessary my way has been. The speed, the strength, even the practical clothes, all the things my friends have taught me: I'd never have bothered to learn them if I still relied on you – or any one man. I'd feel what most women feel when there's a man to care for them: safe. And I wouldn't be.

Right now, there's a hard, clear light of triumph there. My knee hurts like hell where I fell on it. If I'd had to jump at 30 miles an hour instead of 15, I'd be a lot more banged up, but I think I'd have made it. The humiliation of those moments when I was in the power of the pig is almost all burned out of my brain by the knowledge that I gave it all I had, every atom of strength and awareness – and won.

But if I'd called you? And you'd comforted me? And if I'd gone to bed with that dull black ache behind my eyes, remembering that once, when I wanted you, you let me let you fuck me, love, that that's exactly how you saw it, that you probably still have trouble seeing it any other way. That in your mind, at that moment, I was something inexplicably willing to be used by you. If I had to remember that – and to hold it beside the knowledge that I still needed you for anything, for anything, even for a few kind words, I'd have a hard time getting to sleep. I'm going to sleep very well tonight. And I need that sleep, I need my strength, because there's a lot to do. We'll be comrades again when we've learned how to make one another strong.

Venceremos.

Note:
I was raped in late July. When I went to the Berkeley police to find out how I might legally arm/protect myself in the future, they told me to "get a hatpin."
Georgia

JOCKS STRIKE BACK

The Peoples' Athletic Committee has recently asserted that it doesn't take an athlete to realize that there is something terribly sick and corrupt about college athletics. This committee then put forward fime demands that would have had a positive influence on athletics at Cal and Stanford if they were implemented. These demands are:

1— Free admission to all Cal and Stanford athletic events, beginning with the Big Game.

2— An end to drug abuse in athletics, such as the use of steroids and amphetimines.

3— Elimination of brutality and needless injury in sports.

4— The right of athletes, students, faculty, and community to be involved in the operations of the Cal and Stanford athletic departments.

5— That a representative committee from the Berkeley and Stanford communities determine the Big Game halftime show.

The committee calls upon the Berkeley and Stanford communities to seize the opportunity presented by the Big Game to refute the principles of the death culture — to refute brutality; to refute the use of deadly drugs; to refute repression; and above all to refute greed. The Peoples' Athletic Committee asks that the Berkeley and STanford communities join with us in asserting the life culture on Saturday at the Big Game. We say that the Big Game will not go on as usual!

Communique to the Revolutionary People from the Peoples' Athletic Liberation Movement

The Peoples' Athletic Liberation Movement calls for the revolutionary peoples to gather on Sproul Hall Plaza at noon, Big Game Day, to hear a communique to implement point 1 — free admission to the people.

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WHO SHALL LIVE WHO SHALL DIE

PHOTO-SHAMES

CONN. COURT JIVE

Ericka Huggins went to New Haven to bury her murdered husband in the community of his birth. Now the authorities of New Haven want to bury Ericka.

Bobby Seale was returning from a wedding when the FBI seized him on the corner of Ashby and Shattuck in Berkeley fourteen months ago. The state of Connecticut has indicated a desire to terminate Seale's existence also.

Jury selection in the trial of Bobby Seale and Ericka Huggins began Tuesday. The specific charges are murder, kidnapping, conspiracy to kidnap, conspiracy to murder and are hardly worth the paper they're written on.

The general charges, the trial within the trial, are much more substantial, however. Bobby Seale is charged with being chairman of the Black Panther Party, Ericka Huggins with being a key figure in the Panthers' New Haven chapter, and in both instances the state has fingered the right people.

Twelve men and women must be selected to decide who shall live and who shall die. The present constitution guarantees the right to be tried by a jury of one's peers. On Tuesday of this week the legal system of New Haven, a community whose populace is more than 25% black, produced the first panel of prospective jurors.

One was black. One out of fifty. The average age of the panel was 50. "It looks like every single home for the elderly was emptied for this panel," an observer remarked. "Some candidates had to be excused because they came tottering up on canes."

Jury selection may take two months, it may take more. The defense is disqualifying anyone who does not believe in the Bill of Rights; the state is disqualifying anyone who does not believe in the death penalty.

Police security at the tiny courtroom is reported to be "absolutely fanatical. You can't even draw a picture sitting on the courthouse steps. Even the national press is searched at the door. The bullet-proof windows were installed last week."

The warm-up for this trial did not go well for the state. They tried Panther Lonnie McLucas on the same four charges 'in connection with the torture slaying of alleged police informer Alex Rackley' as the pig press always puts it.

Exhibit A was a jacket the state claims Rackley wore when he was shot, but the jacket had no bloodstains and no bullet holes. Exhibit B was several bullets the state claims were fired at Rackley, but one policeman testified he dug one bullet up several weeks after the shooting and the next cop claimed he found another bullet a week later lying on top of where the first pig had been digging.

Lonnie McLucas took the stand and admitted tying Rackley's hands, boiling water, riding to a swamp and finally firing a bullet in Rackley's corpse. He did all this, Lonnie said, because George Sams ordered him to do so, and because he feared Sams would kill him and other Panthers if he did not obey. Lonnie added that he did not know Sams was going to kill Rackley until they reached the swamp.

The jury acquitted Lonnie McLucas of murder, of kidnap, of criminal binding and of conspiracy to kidnap. The jury could only have done so if they believed Lonnie's story, and if they disbelieved the prosecution's evidence and the prosecution's star witness - George Sams.

The jury convicted McLucas of conspiracy to murder, the weakest charge, howverr largely because the judge refused to declare a mistrial afteer six day of jury deliberations. And largely because Lonnie McLucas is a Black Panther.

So if and when a jury is selected in the present trial, state prosecutor Arnold Markle will haul out the same jacket and the same bullets and the same George Sams and swear on a stack of Amerikan flags that Bobby Seale ordered the death of a man he never met and Erika Huggins went along with it.

But of course it will be lies, and of course it will be unjust. But if the jury is white enough, and old enough, and scared enough, then Markle might be invited to the White House while Bobby and Ericka are dispatched to death row.

The defendants are reported to be in 'really good spirits.' Ericka Huggins gets thinner every day, but her lawyers have finally secured her release from an isolation cell where she was imprisoned since September. Bobby Seale has picked up a lot since Los Siete were acquitted and Charles Garry arrived in New Haven.

The Black Panther Party is concentrating its organizing efforts among the black working people of New Haven, expanding the Breakfast for Children program and beginning a Free Food program.

It is really a very simple trial, a test of who shall live and who shall die. The trial is occurring because the Justice Dept. is determined to crush the black liberation movement. But Bobby and Ericka shall live and the state shall die.

by phineas

rally photos: peter pizzitola

SOPHIE MANY DEEDS

LONG AGO MY GRANDMOTHER WOULD WALK ALONG THE BANKS
and I would tag along
SHE WOULD POKE AROUND WITH A STICK
to feel for the mouse hollows
SHE WOULD GATHER BEANS FROM THE MOUSE HOLLOWS
and leave corn instead
SHE HAD RESPECT FOR THE MOUSE
she knew about the order of things

Philip Sultz

Adam

Many years ago there were two mice brothers who lived up on the Pit River. There came a time when a dance was to be held at the end of the river where it ran into the ocean. The younger brother wished to go and tried to convince his brother to come with him. The younger brother's real purpose was to visit an uncle who had stolen something from the mice, and to get the stolen things back. After much discussion the older brother agreed to go. As they started down the river the younger mouse fell in and was washed downstream. As hard as the older one tried, with long tree branches, he couldn't rescue his brother. Finally he went out to a rock at the very end of the river, Alcatraz. He yelled to his brother that this rock was the last chance to be rescued before he was lost in the ocean. The younger brother caught on the limb and was pulled ashore on to the rock from where he was able to go to his uncle and get back what had been stolen.

Last year this legend came to life when Indians of All Tribes occupied the island of Aclatraz claiming ownership under treaties giving Indians the right to surplus Federal lands. The Buffalo rose in the West and moved east. At the rally last Sunday to celebrate the first year of the liberation of Alcatraz, Indians came from many other ıreas where they are fighting for land. Now they are fighting in Seattle, Pit River, Franks Landing, Davis, Mount Rushmore and other places. The land is used as soon as it is taken: Schools at Davis and Alcatraz, and a council house at Pit River.

* * * * *

The legends tell that there will be a time that many tall buildings will be built, and they tell us that they will fall. Once before there was a world where boxes showed moving pictures, where people spoke long distances through webs, traveled on the ground without walking, and flew through the air. But the people who enjoyed these wonders grew far away from God and God destroyed that world saving only seeds and the Red people in the form of doves.

There was a poem at the rally read for Yvonne Oakes who fell and was broken on the concrete that now covers the earth.

At noon Monday a band of nine Indians took over the Port of San Francisco. In ceremonial dress they planted an eagle feathered spear and did a victory dance on Pier 20, the site of the proposed U.S. Steel skyscraper. The reclaimation had "become necessary because since Sir Francis Drake first invaded these shores in 1579 this beautiful virgin Bay has been systematically defiled and at this very moment is in grave danger." Then "In order to reverse this cycle of destruction and to preserve the great natural beauty of this area," the land was deeded to the people of San Francisco "as long as the grass shall grow and the rivers shall flow to the sea," a phrase which once meant forever.

A trustee was then chosen from among the spectators. Selected was a woman who is a member of the Sierra Club. She received the deed to the port, two eagle feathers, and an eagle feathered headband to show her role as an Indian trustee on the condition that she "preserve this natural beauty and fight for the citizens of this land."

Marine wants out

On Thursday, November 5, Brother Bobby Evans, Lance Corporal USMC, became the first black man in the history of the Amerikan military to file for discharge under Point 6 of the Program and Platform of the Black Panther Party. A suit of habeus corpus was presented in Federal Court in San Francisco. Bobby was not allowed to leave base at that time. However a statement from him was read, the text of which follows:

Sisters and Brothers in Babylon:

For 400 years the Black colony in Amerika has been the victim of racist kidnappings, genocide, and slavery. We have suffered in relative silence, but we will suffer no longer! The buying, selling, beating, and bombing are going to stop, now!

Today we are still subjected to the same subhuman treatment, only the methods have moved to overkill level. Revolution is the only way to bust the pig's shackels.

No longer will we remain the peaceful domesticated flunkies of Nixon's racist, Fascist, military machine. For too long, we have attempted to work through the oppressor's systems.. It is clear that there is no justice in Babylon, other than that of an armed people. We will use any means necessary to win back the dignity and freedom which is the birthright of every human being on earth.

Therefore, I am filing for discharge from the United States Marine Corps on Point 6 of the Program and Platform of the Black Panther Party. My continued participation as a member of the Pig occupation forces would constitute an act of treason to my race and humanity. It is my intention that my action will serve as an example to the rest of my brothers and sisters who are still being held in Military bondage.

PHOTO: Bil Paul

The enemy has been exposed. It is now time for us to return to our communities and take our stand with our true brothers and sisters.

ALL POWER TO THE PEOPLE
SIEZE THE TIME
DEATH TO THE PIGS

signed,
Lance Corporal Bobby Evans,
U.S.M.C.

Although Bobby filed as an individual, his action has received wide support among both white and third world brothers in his detachment at Alameda Naval Air Station. A number of brothers signed affadavits, which were used in the suit, testifying to incidents of racism on base. Because of this, general harrassment has stepped up, obviously in an attempt to separate the men. The number of watches the men are forced to stand has been doubled. Individuals have been put up against the wall and interrogated by the command.

Bobby himself has been put under greater pressure. After his filing he was called before the Admiral in charge of the 12th Naval District for a two hour "talk." At this time the Admiral told him that he had no right to be protesting. He should be grateful, because this government had "given" him everything he had.

Last week he was transferred from the main body of his unit and sent to a Mickey Mouse supply detail two miles away, a move intended to isolate him from his friends and supporters.

Bobby gets his first hearing at 9:00 A.M., Friday, November 20. At this time the lawyers will ask for a postponement. We will keep people informed as Bobby's case progresses. When the final showdown comes Bobby and the rest of his brothers behind the fence at NAS Alameda could dig your support in the courtroom. Until then. . .

SIEZE THE TIME
FREE ALL POLITICAL PRISONERS
THE MILITARY MUST BE OURS
Alameda Movement
for a Democratic Military

ocean view

The city of Berkeley is planning to destroy desperately needed housing in Ocean View. In order to give away land to commercial developers, they are going to demolish useable housing. With the vacancy rate in Berkeley less than 1%, this is criminal.

The Berkeley Redevelopment Agency claims that an industrial park will be built for the benefit of the people living in the area. The residents of Ocean View know that is a lie. Industry does not want to locate in Berkeley, but real estate developers do.

The West Berkeley Ocean View Committee is confronting the city council with two demands:

1. The planned destruction of housing in Ocean View must be stopped
2. The city council must investigate the corruption dominating the project.

The hearing will be at the city council meeting November 24, City Hall. Everyone interested in the future of Berkeley is urged to attend.

is Red

Why build a school, a cultural center? Why are the dances and legends so important? An Indian child is put into a school where their language, their way of dress is cause for a beating, where the complex web of their culture with its histories, prophecies, customs, institutions, and ecological awareness is reduced to "crafts" for tourist's souvenirs. Indian religions are illegal or tightly controlled, with white churches bidding for exclusive contract rights to proseletize their dogma and the repressive Mormons, Mennonites, and Baptists win the prize. Only dances fit for tourist voyeurism are allowed.

The new schools will be taught not by books or Ph.D.'s but by those who remember the legends and dances. Not in schedules and courses but in the old way that takes the time that is needed to learn.

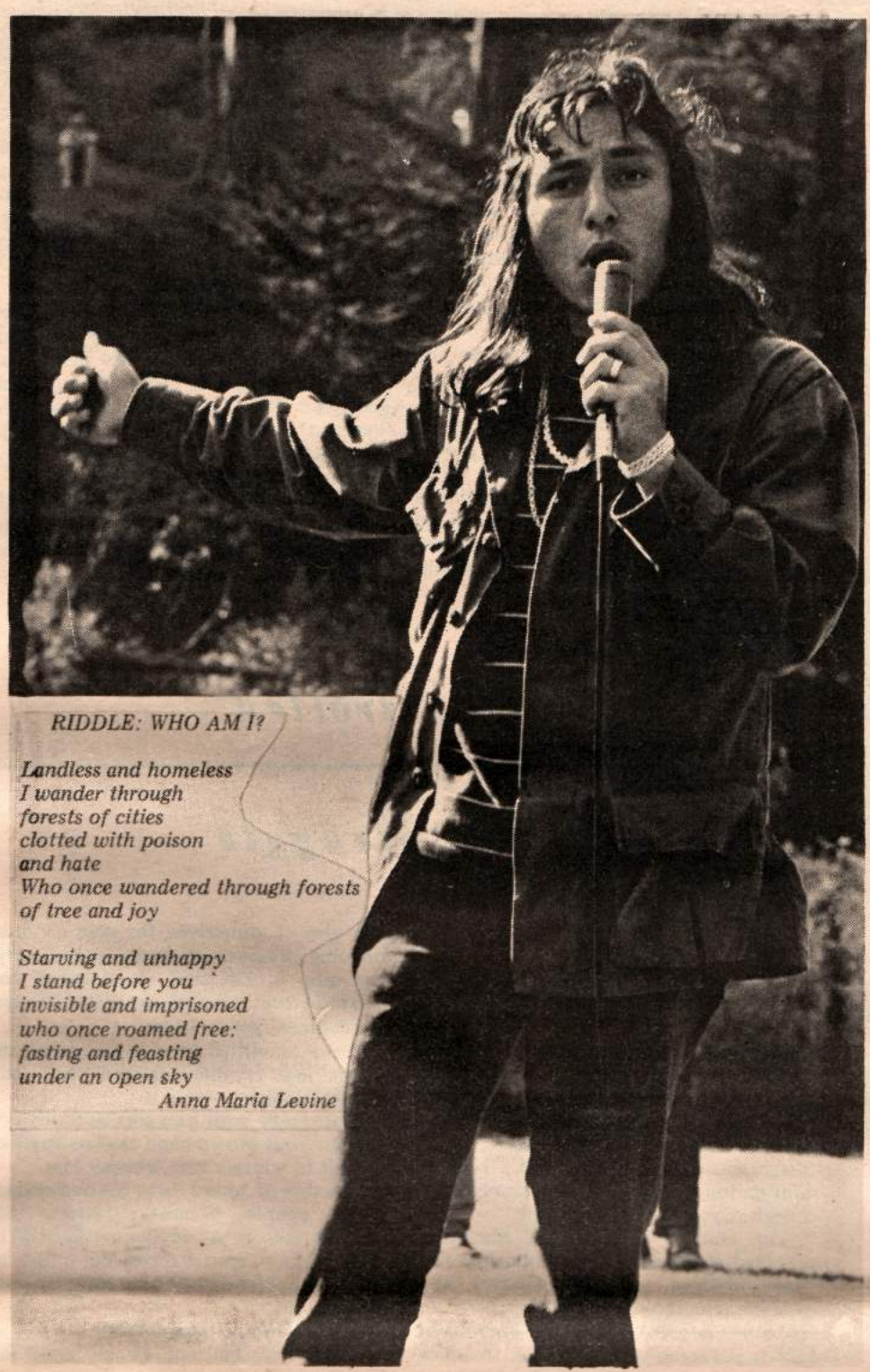
An old word for white people means "the wanderers who have no home". They are to be watched carefully and studied, but not followed.

And in the beginning God created Adam, whose name means "Red".

The tension between the cultures surfaced when the "Bay Area Indian Princess" was presented. A few people clapped, a few gave sexist whoops, most sat in uptight silence. The silence and the whoops were both reactions from white culture. The Indian Princess is a tradition of some tribes. She was chosen for her service to the tribe (community) and as a representative of its values, not for beauty alone nor as a servant of sexploitation.

When the dancing began the whites at the rally stood up and pushed to see, more like tourists watching "natives" than as the sincere supporters of a people's fight for their lives and culture.

As God towed the seeds across the sky to the new Earth in a canoe, the evil coyote pleaded to come along promising not to cause any trouble. God agreed and the coyote rode in the canoe. Once on the Earth the doves found a home high on a mountain. The coyote was placed on another continent. But he crossed the eastern ocean and landed near where the doves lived. The coyote was very hungry and though he couldn't climb the mountain he told the doves that he could; and he threatened to kill all the doves if they didn't send down one child for him to eat. Then he promised to leave them alone and return to his own land. The doves gave up a child. After travelling from one ocean to the other and back, he again threatened the doves demanding a child to eat, and promising it would be the last. The doves gave in again. This continued for many years until there were only two old doves and two children left. When the coyote came the old doves knew they could not give up anymore of the young so they told the coyote to go ahead and finish them off. But the coyote had to leave them alone from that time on because he could not climb the mountain.



RIDDLE: WHO AM I?

Landless and homeless
I wander through
forests of cities
clotted with poison
and hate
Who once wandered through forests
of tree and joy

Starving and unhappy
I stand before you
invisible and imprisoned
who once roamed free:
fasting and feasting
under an open sky

Anna Maria Levine

Hearst Strip-

People's Park or Highway?

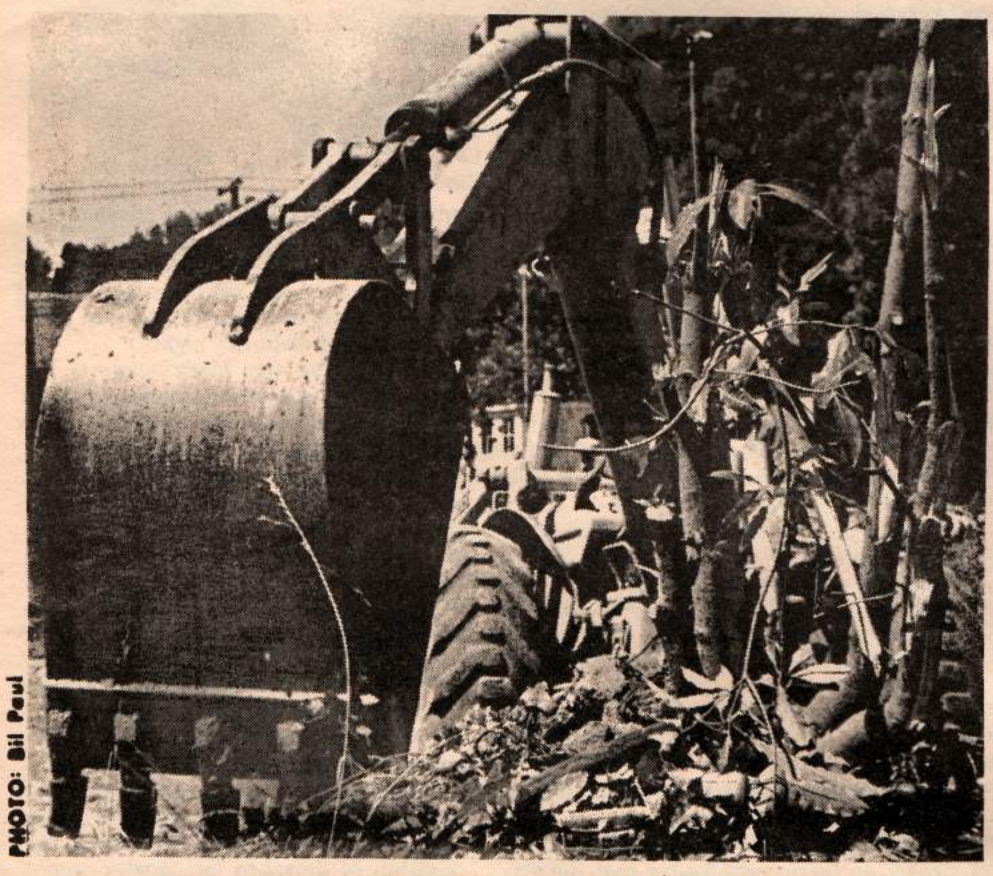


PHOTO: Bil Paul

People's Park Annex (Hearst/Grant) was created with love and joy a year and a half ago. It has been developed continuously by the people who use it since that time. Beautiful People keep donating swings and trees and seats and sculptures and gardens to improve the park and make it into an adventure playground for children and lovers. On a hot summers day it is the best place in Berkeley to lie in the grass and just fall in **love with life. On Saturday, Nov 21 we** are going to get together in People's Park and paint and build and dig and sing. Everyone is invited to come and have a good time and we are going to have people's stew later in the afternoon.

People's Park is more than just a beautiful neighborhood park. It is the symbol of what we can do when we really get together. It is a symbol of the life style we stand for, the mutual trust and release of our energies to build an alternative society.

This symbol is despised by the pigs in City Hall. On December 8th they are going to decide to tear down a third of our park and cover it with asphalt to make a four-lane freeway down Hearst Avenue. The street alterations are in preparation for the development of ticky-tacky high-rise apartments on the land adjacent to Hearst.

Drop in to see a model of the Redevelopment Agency's vision (?) of four- and seven-story apartment blocks over the whole of People's Park and the other BART land which is vacant. They are very nice people and would be happy to explain to you why it is necessary to waste $9,000,000 which Berkeley taxpayers (you and me) spent to underground BART. Berkeley voters agreed to spend the $9,000,000 in order to preserve the quiet residential character of the neighborhood and provide land for badly-needed parkspace, low-rent housing, and community facilities such as day-care centers and senior citizen centers. But, of course, as soon as our capitalist "controllers" realized the money to be made by intensive commercial development, pie-in-the-sky ideas such as ecology could go to hell. When the trees are cut down and Hearst Avenue has been converted to a second University Avenue and apartments are built the financiers, contractors, and developers are going to profit by close to $12,000,000 over the first five years (detailed figures from Peoples' Architecture). This $12,000,000 does not include the huge speculative gains that absentee landlords are going to make all around the North Station of BART.

Where will that $12,000,000 profits come from? You guessed — the same place that all profit (non-earned income) come from. From the taxpayers, from the working people, from the rent payers, poor people.

This decision to widen this street has no figures to justify it, and demonstrates once more that the interests of children, street people, low-income families, ecologists, the elderly — everyone who lives in the Berkeley flatlands — are opposed by small numbers of wealthy corporations whose only criterion is "maximized profits." Berkeley is a target area for developers of high-rise apartments since, under Amerikan Pacific Rim strategy, commuters to San Francisco will sleep in Berkeley (The whole Bay area is destined to be a logistic center to enable maximum exploitation of the resources of Southeast Asia). The population of Berkeley is planned to become 300,000 over the next ten years (113,000 now) and when did we vote about THAT decision? Once again, the people most directly affected, Berkeley residents, have never been consulted about their own environment.

The planned destruction of Peoples' Park Annex and the Hearst neighborhood is a particularly blatant example of the rapid plasticizing of our beautiful city. We have to build a coalition incorporating everyone to the left of the liberals which will resist this exploitation. We are opposed by such large amounts of money that we cannot afford the energy wasted in factional fights. Let us practice tolerance and revolutionary love. Let us get high on each other, have a good time.

See you at People's Park Annex on Saturday morning. Please come armed with hammers, wood, picks, shovels, musical instruments, etc.

On July 10, two white Soledad inmates were ordered by prison officials to kill Thomas Meneweather, a black prisoner on O wing. They were told that Meneweather, a survivor of the January shooting in the Soledad exercise yard, was "causing a lot of trougle, filing writs and testifying against officer Miller who had slain three inmates on Jan. 13, 1970." Meneweather was the chief witness at the Grand Jury investigation, and has used his considerable knowledge of law to help other O Wing convicts prepare briefs.

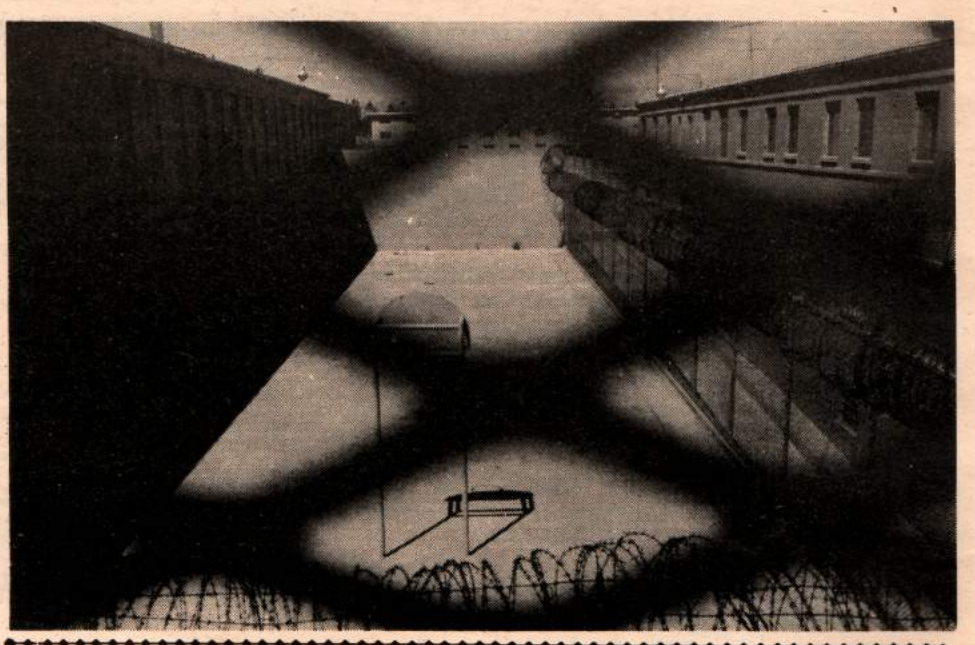
The white inmates, Carl Tsouras and Michael Huyck, were promised that they would be let off for the murder, transferred to a minimum security prison, and paroled within a year. Prison guards told them that Meneweather was on O Wing (maximum security) for killing a white inmate and that he must not be allowed to be discharged alive. They were then transferred to a cell near his and given the opportunity to move on him.

Tsouras and Huyck refused to carry out the execution, although they had been warned that refusal would mean transfer to San Quentin or Folsom — and death.

A suit in federal district court was filed Wednesday against prison authorities in behalf of these together brothers. The aim of the court action is as much to generate publicity to prevent their being quietly being ripped off, as it is to get a federal investigation.

Tsouras had for a long time been refused medical attention for a serious hernia condition. Suddenly permission for an operation by prison doctors was granted. Given present circumstances, Tsouras is afraid a scalpel will "accidentally" slip. The suit includes a demand for observers at the surgery.

These three brothers must not be lift to be "dealt with" as the pigs see fit. Their lawyers are Lawrence Baskin and Dennis Clifford, at 532-5963.



Crime Controlled

Constant Struggle

Liberation has no beginning, has no history, Liberation is today, will not wait for the future. Lib is constant and not right or left. Lib is everywhere, cares not for objects. Lib is power. Lib does not wait for the hand of the clock. Lib looks at faces, Lib is people not places. Liberation is participation, not alienation, deeds, not words. Lib is information not aggravation,courage not conceit. Excerpt, James Harris

The courage of now and liberation prevailed at the Berkeley symposium last week. Artists, craftsman, sisters and brothers all alike in one way, gathered to rap, show, and do. Perhaps my antenna or ESP is no longer in tune with this new breed of men and women, for I did not feel a swish to the air nor see a rampant dike. I saw only artisans and musicians, poets in action--creators alike.

The inner self was aroused to awareness. The nether world of gay receeded into the universal manifesto of artistic quality. On sisters and brothers, go to your communes or whatever. Create and give of yourselves, for your art is an ongoing process. No force in the world can stop it. Let time stand naked and aware before universal creativity. The gay are damned, yet so aware.

Later amplified in song and dance the sisters and brothers created their own musical drama:

Soft to be with you soft to touch you
thin your brown hand caresses my hair
soft to whisper kiss, whisper kiss

Decible of sound some beyond reason, some people became unstrung not without reason. An idyllic baccus, OM to music that all elusive muse. But midst the gaity of love and laughter a sober not was sang unsaid.

Janis, Janis my god is dead

"You sang ball and Chain" and i felt on chains

& searched for the key & now your gone

i hated seeing you live lonely all your life

& get saluted in rolling stones because you died.

You didn't know me & i didn't know you. I think of you a lot,

maybe we could have been friends, but your dead now, aren't you?

Some of us live in death, the fetal rejection an elemental part of our whole existence. But our afterbirth is dying slowly and the chains of revolution are being explored. Liberation means revoloution and evolution. A third world is beginning to exist in communal form.

In Trinity county there exists a dichotomous community of Alpine. This community, and discussion of its evolution was one of the focal discussions in the rap sessions this weekend. Trinity, Mother, Fuck and Son has become a state and nation-wide focal point. Here gay men and women stand up to be counted. They want a say in things. In short they are now involved in active revolution. How does the straight element react? They are trying to persuade them to leave. Outcasts again--isolation is the name of the game.

Screw you squares in your safe little cracker jack-off houses. Alpine is on its gay way. If it's YOUR bag, check it out and dig in. Be prepared to fight, for universal gaity is coming. The age of gay Aquarius is upon us. It's like the color of skin. You can't change it. You can only accept it. Alpine can be a universal first. I'm tired of living in a world where we cannot live and die in peace, but must exist in our own quietude of hell, a living dead.

Thank the gods there is hope even dispair. Dispair does cry out in the streets. To straight, black normal or even possibly a square. Shatters of intense flames and the staccatto echo of guardsmen's rifles echo only too clearly in the channels of our mind. Bean bags no longer are for kintergarten, but projectiles which maime. Grotesques the bodies, and who is to blame?

Worldism and gayism are soon to be one ism, if we are all collectively allowed to survive. Hand must form together in love not hate. Do not heed the vile mouthings of pricky dick or the diarrhea shit Spiro Who? A poet said it like it is and sent this infprmative letter to emperor Nixon:

To the president of the usa, Hail caesar Nixus:and the colonel of visigoths, spiral suforth agnew. you have singularly and collectively turned off and tuned out meaningful. logical. and reasonable dialog. you have absented yourselves from reality.from pertinent and pregnant dissent. you have alienated and radicalized substantial numbers of citizens of this republic? amongst whom are artists, intellectuals. youth. and the voting articulate public. not to say the pubic hair. your stupidity and politcal ineptitude is approaching near megalomonia and paranoia. we are tired of your nixious demigogic assaults and insults to the intelligence and dignity of humanity. desist, quit, and remove your reactionary insane politics both foreign and domestic now. From an artist, and educator and intellectual

SIGNED: RICHARD CHANDIER; GERALD B. FORBES; RICHARD W LEBARR.

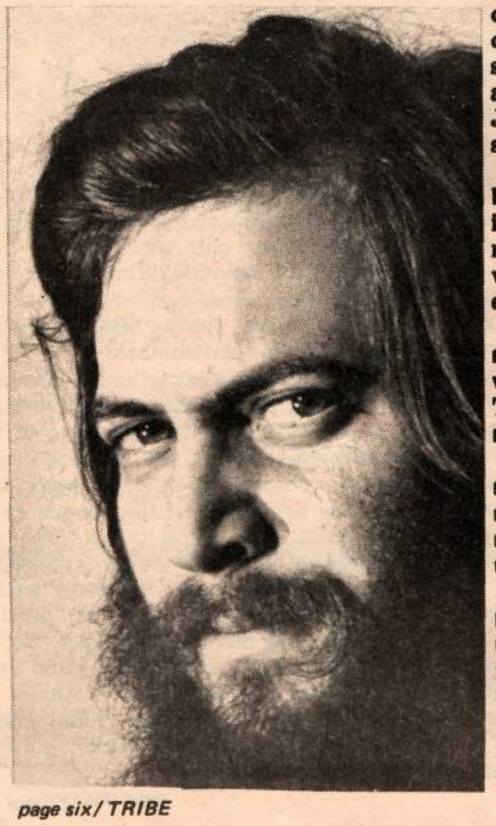
We an undersigned and part of the creative active world concur. Exploit us no longer. Liberation, gay and straight is in. We are all expressing, we members of the oppressed. Partake of creative togetherness. Straight and gay revoloution, oneness to peaceful evoloution!

J. Randal West

John Lion—your family misses you

"Insight without compassion only brings despair."

—graffitti on the wall of the john at the Steppenwolf



The Magic Theatre has opened its 1970-71 season at the Steppenwolf on San Pablo Avenue with "Sheriff Bill," written and directed by John Lion.

The play, built around the scheme of an all-Amerikan Western, is a dada assault on the senses. It is the story of an obscene, power-crazed lawman, whose slogan is "of the people, by the people, and up the people." He kills his liberal JFK/Matt Dillon rival and becomes chief sheriff of the West.

Bill threatens EVERYONE, including bankers and ranchers. His terrorism is indiscriminate and irrational. He is far removed from the calculating oppressor we meet every day in the real world. It's easy to see through Sheriff Bill.

His opposition consists of a Black sexist biker, an aggressive barrooom whore, and a Manson- like cult leader. They are also easy targets for the audience to despise.

All the common rituals in Amerikan society are presented in grotesque caricature. The audience finds itself continually assaulted with brutal images which eventually grate on one's nerves.

Between his 18 inch dildo/saddlehorn and his handy corkscrew, Bill is well-equipped to fuck over everyone he comes in contact with. He throws a temper tantrum in almost every scene.

The opposition's weapons are likewise hideous — phallic and psychic "power", rather than any kind of attempt at cooperative "power of the people."

Everyone in the play is impotent and untrustworthy, except for one mute Indian lackey and the Gravedigger. There is no hint of the painful and confused struggle to build communities of loving, free people who are resisting oppression. The implication is that greed and lust are all we have to work with.

In the end, Bill escapes his pursuers and leaves for Washington and the presidency of the United States.

Those who opposed him eventually draw their guns on each other, leaving only the Gravedigger as the victor. His parting words, joined by the whole cast, mock Amerika's faith in an electoral system which can put a fascist into power unopposed.

The performance is very well put together. The acting and direction are superb. Some creative and interesting things are done with the staging, lighting, music and costumes.

But excellent technique is not able to cover up the uneasy feeling that the play as a whole leaves us with.

It can be argued that since "Sheriff Bill" is a work of art, it does not have to mirror accurately the social and political situation that it pretends to deal with. But part of making a revolution involves demanding that the distinction between art and politics be dissolved. As potentially full human beings, we are trying to build a culture which has more vision, more love, more sharing than the amalgam of egomaniacs who are supposed to represent our struggle in "Sheriff Bill." We don't leave behind our conception of ourselves and our brothers and sisters from Vietnam to Montreal when we go to the theatre on Saturday night.

To say the the Black biker is not "necessarily" supposed to represent Black revolutionaries, that the outspoken sex queen is irrelevant to women's liberation and therefore not a satire of it, and that the cult leader doesn't stand for all freaks, just doesn't let the play off its nihilist hook. The playwright has given us these people as representative of our world. To say the least, they are inadequate to convey it as a whole.

Ultimately, Sheriff Bill is the apotheosis of evil. According to John Lion, he symbolizes the destructive force of the atom bomb; the rest of the characters are mutants. Lion is telling us to beware of Evil But he shies away from focusing upon whom or what that evil is.

In this respect, Lion is well within the tradition of detached artists who cannot trust their fellow human beings to rise beyond alienation. This is perhaps because he sets himself apart in his professional role as an "Artist", and can only see others as experiencing the same isolation in their indivualized and specialized roles.

"Sheriff Bill" is a good piece of theatre for two bucks. But as a social commentary, it leaves us with despair.

—the Mutants

A new free clinic will be opening Berkeley in early December at the NCCF headquarters. They need medical supplies, furniture, and people with medical training or experience. For information call 841-5501.

Sisters: come meet with sisters from Denver to talk about the International Women's Conference planned for next spring in Canada. The conference hopes to draw women from around the world, including Laos and Vietnam. The meeting will be Sunday Nov. 22, at 10:30am, at the Women's Center, 1126 Addison.

APRIL COALITION

The April Coalition is holding a meeting to discuss a platform for a slate of candidates to run for city offices. The meeting will be on Thursday evening, 7:30pm at the Le Conte School Auditorium.

A press conference will be held for Mr. Andreas Papandreou, son of former Greek Premier George Papandreou and a leading opponent of the present Greek military regime, on Wednesday November 18th at 10am in Room 170 of the School of Law (Boalt Hall) at UC Berkeley.

The news this week that the Greek military regime intends to retain power through its own political party when parliamentary rule is restored, and the recent indications of political and military support from Washington for the Papadopoulos regime, have brought the issue of democratic rule in Greece and the U.S. role in Greece again to the forefront.

Earlier this year Andreas published a book on the Greek crisis, "Democracy at Gunpoint: The Greek Front", in which he contends that "the death of democracy in Greece . . . is a single aspect of the spreading power of militarism and totalitarianism in the context of the competition between the United States and the Soviet Union . . ."

His wife, Margaret, born in the U.S. Midwest and trained as a journalist has just published a more personal book about the difficulties and trials of the Papandreou family during the Greek crisis.

Parking facilities will be available for the press in the Law School parking lot behind Boalt Hall (entrance on Gayley Road). If press members have any difficulties or queries in connection with this conference, they should please contact Reinier Lock (642-2170 or 642-2708).

Merritt College East Oakland Developement Center is holding an open house on November 21 to celebrate its second anniversary. Activities are scheduled from one to four p.m. at 8709 E. 14th. St.

FREE U

The Free U is in desperate need of money, specifically $2000 to pay bills. They are asking all of those people who have taken courses without paying to try to pay something now if they have the bread. Also, people are encouraged to contribute ideas for fund raising. For more information contact Frank at the Free U, 841-6794.

Seeing the failure of past actions to end the war and the draft, the Peace Brigade, Berkeley Resistance, and War Resisters League have called for all registrants to sever ties with the Selective Service System on January 1, 1970.

All draft card carriers should turn in their draft cards and (if faced with the choice) refuse induction from that day on. Similarly, no one should register after that date. Such action will end the draft, the Peace Brigade says.

Tentatively, nationwide solidarity actions will be held January 9. The number of resisters will be widely publicized for maximum collective spirit. Co-operation is important because they cannot punish everyone.

For more information (or to help) call the Peace Brigade (841-6010) or contact them at 2400 Bancroft Way.

THE WOMEN'S PAGE, a new women's paper, is out and available at 1227 37th Ave in San Francisco, 94122. Subscriptions are $2 for 6 mos. Female vendors call 282-6907. Subscriptions are $2 for 6 mos. Female vendors call 282-6907, or the Women's Library 524-7772. We are asking for subs because we lose money by putting the paper in bookstores, and we want to give it away as an organizing tool for open house - open office activities.

where it's at

Anti-rape legislation demands made by Berkeley sisters will be discussed at a meeting with Joan Churton at KPFA on Dc. 1st, at 2pm. All women, especially women who have been raped, are invited. This rap will be the basis for a tape to be played on the air.

FREE CLINIC MOVING

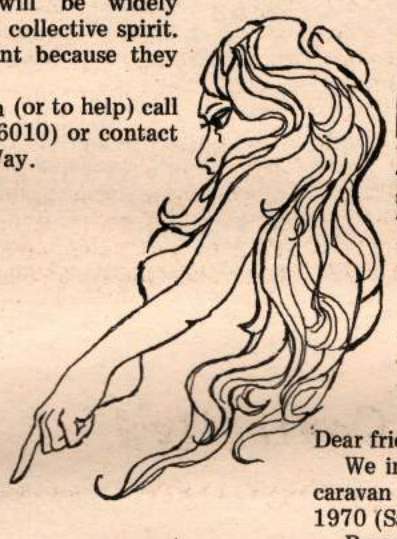
The Berkeley Free Clinic is moving Saturday, Nov 21, to its new location in the basement of the Trinity Methodist Church, Dana and Durant. Furniture is needed and can be brought to the new location after Friday.

On Thanksgiving, November 26, there will be an open block party from 12 noon until it ends, at 41st. off Telegraph. Bands will play. Bring your own . . .

People in Davis are trying to get a paper together. To raise some bread, they're putting on an electric whizbang this Saturday.

The Sir Douglas Quintet, A. B. Sky, and Linn County will start kicking at 9 p.m. in Freeborn Hall on the U.C. Davis campus. Only $2 for the Valley's social event of the year. Come one, come all.

Ron Dellums will talk on KPFA Friday Nov. 20, at 8pm. He will discuss "the politics of fear, Republican strategy, and the actions of revolutionaries who have lost faith in the system." Los Siete will be on KPFA, Sunday Nov. 22 at 8pm. Tune in!



BRIDGE OVER TROUBLED WATERS, a People's Heroin Treatment Family, needs help. We've opened two houses. One is a work-shop/rap center, located at 260 Panoramic Way, Berkeley(841-3405). The other house is a home for new members of our family. It is located at 4205 Terrace St., Oakland(652-8286). We also plan to start an ecology center and food conspiracy at both homes. Also, we're working towards getting a farm, which will give us a better, more organic, environment to work together. But in order to do this we need bread; especially since someone just ripped off $400 from us. We also need furniture, refrigerators, craft supplies and tools, office supplies, pick-up trucks, bands, land, people/energy. Please help your sisters and brothers.

Dear friends,

We invite you to participate in a food caravan to Delano . . . November 21, 1970 (Saturday).

Renew our strong & beautiful ties in brotherhood which won victory in the almost invulnerable grape empire. To learn about the Salinas strikers who are now on boycott across the nation . . . where they are . . . their needs.

We in Delano, for whom you worked so hard, in order that the farm workers, too, may enjoy a life most Americans already enjoy, want to express & extend our many "thanks" to you on this "thanksgiving day". To those of you who are far far away and cannot make it on this day, "thank you & may God bring you abundance & good health."

See you on November 21st!!

Peace and love from all of us,

Cesar E. Chavez, Director — Pete (Money) Velasco, Defense Fund

HEARST COMMUNITY ASSOCIATION

Every Thursday evening the Hearst Community Association holds meetings to discuss the proposed widening of Hearst Ave. and to organize work parties in Peoples Park Annex. The meetings are held at Bay High School.

A lot of heavy talent will be getting together at the Richmond Auditorium on December 4. The San Francisco Dancer's Workshop (fantastic!) and two rock bands, The Daily Planet and Ruby Tatoo, will put on a benefit show called the "New Time Shuffle" for Crestmont School.

Crestmont is a free school organized by people who are concerned about the repressive atmosphere in public schools. The school offers a relaxed place for the kids to learn on an individual basis. Half the proceeds will be used to buy badly-needed supplies and equipment for the school.

You can get tickets for $3 at the door, which opens at 8:30 p.m., in advance through Ticketron, or by calling 237-6633.

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Ask information for my new phone number Eric Scott. Call 5-8 pm.

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Call 626-9641 to pre-order
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QUÉBEC LIBRE

It is cold and wet when we land in Montreal. Pairs of soldiers in green fatigues, bayonets and canteens dangling incongruously from their belts, pace regularly through the airport lobby. Strange clusters of businessmen personify the contending national groups in this somehow remote outpost of double imperialism.

Americans. They run the show, not just in Quebec, but throughout Canada. Theirs are the big factories, robot citadels of technological supremacy, high productivity, and (in the deformed terms of capitalism) highly rational organization. They shout commands even at the airport.

Less conspicuous are the Anglo-Canadians, deeply Americanized, but detectable. They have the satisfaction of speaking the language of the master race. If their country knows the humiliation of foreign control (US corporations dominate the crucial capital-intensive sectors of industry: oil, machinery, transport, and chemicals), they retain false dignity by directly humiliating another people, the colonized Quebecois.

There are few French-speaking businessmen at the airport. Some are aloof. They speak Parisian French, their dress is European. They are a dying breed. Their factories are small, in marginal industries. Of the top 760 men in the Quebec economic elite, only 51 are French. Some are sentimentally nationalist, even separatist. They want their own culture, yearn for the ancien regime, want to make their own deals with Rockefeller, eliminate the Anglo-Saxon middlemen in Ottawa.

For the vast majority of Quebecois, separatism has another meaning: it is a vital step toward total liberation, a revolutionary struggle against imperialism.

Once in the city, the chasm between the two words is starkly visible. It is not simply images of wealth and poverty, although these are striking enough. The Quebecois have the highest unemployment rate of any national group in an advanced industrial country, with the exception of American Blacks. But the most striking image in the French speaking community at present is one of insecurity, sometimes verging on panic. The streets are silent. Quebecois pass each other in groups of twos and threes, talking infrequently, quietly. They avoid looking at one another. A look or gesture might betray a brother.

The two worlds are alien to one another. Crossing between the two we are astonished at how oblivious English-speaking people are to the racism in their deep-rooted insistence on speaking English here.

American deserters who had lived a couple of years in Montreal called their refusal to learn French the 'language barrier', as though it were a wall built by someone else. They had no contact with Quebecois.

Anglo—Canadians at McGill University who had lived all their lives in Montreal swam in the same fog. Worse than the apathy of the university students was the ease with which theyconcerned themselves with remote places (Vietnam, Biafra, Black Panthers) while knowing (doing would be too much)nothing about problem in East Montreal.

With scores of Quebecois still in prison and raids continuing every night, campus political life goes on. Anonymous, incredulous, we are carried to a meeting on the Chineese Cultural Revolution in a flood of hundreds of unperturbed students.

Only a tiny handful of students from the English-speaking university are involved in defence activity for the Quebecois. The unprecedented opportunity for heavier forms of solidarity (agitation and sabotage among the Anglo-Canadian troops posted throughout the city) goes unnoticed.

The youth scene is split, too. We visit headshops, rap with Anglo-Canadian freeks, American deserters and resisters. Folks are friendly, informed to varying degrees about the effect of the repression on their half of the divided culture (underground papers shut down, the deserters' hostel closed down, Chicken House Collective busted, harassment of Venceremos Brigadistas). Unaware of what is happening to Quebecois.

Some French Canadians have regarded youth culture as no more than the hip extension of US imperialism, lumping the whole freek scene with its ugliest plastic deformations (like the ubiquitous 'Hair' - - is there no city in the world spared this atrocity?). Anybody under thirty is into dope; the Quebecois are not puritans. But a whole range of ideas, insights, and visions which we take for granted in our understanding of struggling for liberation is missing. Simply unknown in the French community.

We are standing in the doorway of an old storefront which friends are converting into a boutique. A passerby looks in the window and comes in to ask about the burlap on the walls. He has never seen it before. We rap, and it turns out he publishes MAIN-MISE, a paperback-size review whose first issue covered The Who, Marshall McLuhan, and lots of translations from hip magazines and papers in Britain and the US. It's well done, good graphics. Next issue will have Leary's communique, stuff from Laing, etc.

The cat has just come to a teach-in at the French-speaking University of Montreal. He spends his day answering the criticism, 'Why are you translating this stuff from America?'

For some Quebecois, youth culture has unquestionably been a new form of assimilation, an expression of escape rather than revolt. The unintended arrogance of the English-speaking freeks has not helped, with its insensitivity to the specific needs of the French-speaking culture. But there are signs of change.

Just a few weeks before the October events some young Quebecois launched paper called LA CLAQUE (Smack, as in slap, not what you shoot). Beautifully laid out, four color cover, burns and graphics on every page a la SUNDANCE. Politically right on, revolutionary and clear, attempting to bridge the gap between the revolutionary politics of the sixties and youth culture. Articles on growing your own grass, rip-off rock festivals, Black Panthers, guns, etc. Needless to say, it's now banned, the editors in hiding or in prison, its potential impact aborted. But once conceived, ideas like those which inspired LA CLAQUE will survive and grow, in the streets and cafes, if not in formal organs.

The presence of tens of thousands of new immigrants in Montreal highlights the contrasting cultures, the binary division of the society. Greeks, Italians, Portuguese and Eastern Europeans are not a substantial minority. In a restaurant, the waitress is Quebecois; speaking French is her defiance of the job. The dishwasher on the other hand is Greek: he struggles to speak English, disdains the language, of the waitress, wants to get ahead. English is factory language, assimilation is money.

The immigrants have never been allied to the Quebecois. While 26% of the English-speakingpopulation are of non-British origin, only 3% of the French-speaking population are of non-French origin. Employers exploit the divisions. The immigrants are potentially an important force, if reached before their lives are locked in the credit treadmill of car payments, mortgages and color tv. The electoral wing of the separatist movement (FRAP) made some efforts to reach them during the last municipal election with few visible results.

In the atmosphere of repression, deportable aliens are most insecure. Reaching them will be hard. In some cases, they are the poorest and most wretched of the people in Quebec. So they, too, must one day be part of the movement.

At present, the base of the revolutionary movement is among Quebecois workers and youth. The extent of support cannot be measured, only inferred. You see it in an FLQ militant in his twenties, living at home with his parents. The FLQ are not fugitives. Their family and workmates do not betray them: the underground is the whole population. Political opponents make a point of not confusing political (tactical) disagreement with moral condemnation: they will not judge the FLQ. This is why the government's repression inevitably becomes the political equivalent of saturation bombing: its ultimate target is the people themselves and the objective is simple intimidation.

On October 5 the Liberation Cell of the FLQ kidnapped British diplomat James Cross. Five days later, in the face of the government's persistent refusal to negotiate, the Chenier Cell kidnapped Labour Minister Robert LaPorte. Popular support for the FLQ built to staggering proportions (confirmed in CBC polls, phoned-in responses to radio broadcasts, etc.), culminating in a rally of some four thousand, mainly young, Quebecois on the night of October 14, when the Army was already in the streets. They planned Prague-type tactics: slogans on the walls, display of flags, visible support in the streets. The audience raised clenched fists, chanted 'FLQ', booed the moderation of one speaker who felt this was not the time for street actions. In a matter of hours, the government read the War Measures Act, those who spoke at the rally were under arrest, the repression had begun.

More than four hundred were to be arrested within a few days; more than two thousand homes and offices were to be raided. Police and army carried green plastic garbage bags for confiscating books, papers, address books, etc. As with any such sweep, there was plunder (records, stereos, money ripped off), as well as personal indignities (a woman stripped by male pigs, folks arrested in their sleep given no opportunity even to dress).

Two days after the enactment of the law, the FLQ responded by executing LaPorte. The pig press has used the execution as a sort of retroactive justification for the repression which provoked it, arguing that arrests and raids are no more than heavy detective work designed to find kidnappers and executioners. There is no doubt that the pigs are trying desperately to locate the two FLQ cells responsible for the action; they torture when they think it will yield information. But the repression aims chiefly to show the Quebecois that political change per se is intolerable.

The majority of those detained were held for a week to ten days with no more than a few minutes interrogation. Jean Roy, for example, a FRAP candidate in the municipal elections, told us he found prison 'boring'. During six days detention, he was questioned for a total of thirty minutes. He said that most of his fellow inmates answered questions freely: they had nothing to hide. They were arrested because they are upfront activists. Why should they conceal the positions they had already espoused in public?

Even now, we cannot know the identities of all those arrested. The government specifies the numbers arrested but refused to divulge names, even to immediate family. Of those still held (more than sixty persons), we know those who have been formally indicted under the criminal code or the emergency law and those whose detention has been confirmed by other prisoners already released. There have been rearrests in some cases, and there are new arrests everyday or two. Many of those released, as well as scores (if not hundreds) of publicly active separatists, have gone into hiding.

A large number of those arrested were members of the working press; their detention told the media to fall into line. Nick van Auf du Maur of the CBC Hourglass program, for example, was sought on October 20, ostensibly for interrogation about his contacts and sources of information. His home was raided, but he was not in at the time. Later police looked for him at the Seven Steps bar, but he had moved to another bar across the street thirty minutes before their arrival. He arranged to be arrested outside his office the following day, and met the police with a television crew

which filmed the whole affair. He was held for three days.

Reporters from the French press were perhaps in greater jeopardy. Their jobs are more vulnerable, the newspapers themselves less secure, and as Quebecois they are simply more automatically suspect. The radical bi-weekly, QUARTIER LATIN, was hard hit. Two of its editors, Jacques Geoffroy and Michel Viau, were arrested, along with many of their supporters across the province, virtually dismantling their painstakingly-built distribution network. They have managed to keep publishing, but Coke advertisements have disappeared and they have been obliged to double their price from a quarter to fifty cents (what they call the 'price of survival').

It is of course widely accepted that every working Quebecois journalist under thirty is sympathetic to the movement, if not an active militant, and the government would like nothing better than to break their impact on the media.

The underground press in Montreal has been shut down. It has suffered regular harassment for as long as it has existed, but the War Measures Act has dealt it a death blow. LOGOS, for example, had been raided by the Montreal anti-subversive squad on October 2. There were ten pigs, two carrying sub-machineguns. Only one was willing to show his badge. They claimed to be looking for a fugitive, checked the IDs of everyone in the office and left. A week later the anti-red squad reappeared, augmented by narcs and uniformed members of the local pig force. Pig cars surrounded the office in dramatic Untouchables style. Pigs swarmed through the office, tearing up floor boards and ransacking it thoroughly. They ripped off all the posters and books in sight, as well as all the typewriters and some forty dollars in cash. One staff worker was beaten, and in a fit of macabre irrationality the pigs poured glue over the office cat. Five of the staff were held overnight at the pig station. They were charged with publishing subversive material, blasphemy, obscenity, possession of drugs (they say dope was planted), and contributing to the delinquency of a minor. The paper's last issue had been its heaviest: they had published plans for homemade bombs and the slogan "Off the pig!"

Since the enactment of the emergency law all the underground papers have been raided, various staff arrested, property and files destroyed or confiscated. People who escaped arrest are in hiding, many escaping to the country until the heat is off. An American called Charlie who distributes a number of US underground papers, including the Tribe, in Montreal has also disappeared. Some say he was arrested , others that he went immediately into hiding. In any event, he is gone now, and the American papers are unavailable. Shipments of papers, as well as books and relatively more respectable political magazines, are being stopped by the Customs men at the border. Radical bookshops had to close and are only now hesitantly attempting to reopen.

Various books are contraband, most importantly Pierre Vallieres' White Niggers of America, an autobiographical work written by an FLQ militant during his imprisonment in 1967 at the Manhatten House of Detention after his arrest for picketing at the United Nations. The book is often compared to Soul On Ice or Malcolm's Autobiography and is probably the clearest exposition of what it means to grow up a Quebecois. Passing out FLQ literature or even spraypainting their initials is a five-year offense. It is unclear where the lines will be drawn; no one knows what literature is "seditious"under the vague terms of the present legislation. Lenin, Mao and Che are safe; but no one knows just which expressions of national separatist sentiment will be tolerated.

The intention is to create and maintain an atmosphere of panic in which no political activity seems possible. Immediately following the broadcast of the brilliant FLQ manifesto (whose analysis was endorsed and respected by the broadest sections of the Quebec trade union and separatist movements including the Parti Quebecois and the FRAP) the government's main desire was to reverse the trend of public opinion by labelling the FLQ (and by inference anyone who agreed with its political position) criminal. Its secondary task was to shore up the Liberal administrations in Quebec City (the provincial parliament and Bourassa regime) and Montreal (the municipal government, under Mayor Drapeau). Two leading FRAP candidates had to do their campaigning for the municipal election from jail. Government spokesmen and their mouthpieces in the press mounted a vicious smear campaign, which subsequent polls have shown destroyed the electoral strength of the FRAP.

But the ultimate task of the repression is to convince the people that they dare not move, that any hint of separatist sentiment renders them vulnerable to imprisonment and harassment. The main task of the movement, in terms of mass activity, is to end the panic and reopen the discussion which had begun with the publication of the manifesto and was aborted with the passing of the Act.

An active defence committee has been formed. The militants within it know that they risk imprisonment, but they readily accept the risk in the knowledge that they are responsible for catalyzing whole sections of the population which have never engaged in activity before but which have been aroused by the audacity of the FLQ's actions and the clarity of their tracts.

Who are the FLQ? To local pigs and federal politicians they are a highly trained, well organized armed terrorist party with clearly defined goals (the destruction of local pig power and federal politics) and violent revolutionary tactics (bombs, kidnappings, assassinations).

To local English-speaking "radical youth" or middle-aged American intellectuals they are the revolutionary vanguard party for the liberation of French-speaking Canadians, tightly organized along classic lines, inaccessible except perhaps through their "leaders".

To the Quebecois -- intellectuals involved in electoral politics, the petite bourgeoisie, farmers and fishermen -- the FLQ manifesto was the clearest expression ever given to their grievances, the most stimulating catalyst for a freer discussion of aims and tactics.

These less politicized Quebecois still see the FLQ as an organization in which they are not, personally, directly involved -- partly because of its stated insistence on the necessity for revolutionary action and also, no doubt, because of the tremendous propaganda barrage which labels them criminals.

The FLQ have simply described themselves: "we are a group of working people of Quebec who are dedicated to work totally for the people of Quebec so that they may take their own destiny in hand."

Geoffroy, an FLQ member sentenced in 1969 to 124 consecutive life sentences, said,"We are, in fact, the fuse of an even bigger blasting cap which will itself set off the dynamite."

In truth, they are a group of Quebec working people, and they are literally "everywhere" -- working in factories, hospitals, police department offices, upper class department stores, grade schools, artists' studios, restaurants, universities.

Some hold fulltime jobs and go to night school. Many of the younger members still live at home; others, a bit older, work to support their parents. Family ties are unusually strong, especially in comparison to family relations of Anglo-Canadian or American radicals. This revolution has a long history among Quebecois.

The organization of independent local cells is so natural and organic that it is impossible for the pigs to break. The members see each other frequently in their normal daily activities. They have known each other for a long time.

While there may be significant spiritual or intellectual leadership in the movement (e.g., Vallieres or Geoffroy), functional leadership is not evident. Instead, each member of the cell is infused with an amazing degree of personal commitment and responsibility.

Someone is missing from the meeting. One gets up and goes to investigate. He returns a few minutes later with the news that the missing member has been gone for two days. Others spontaneously offer to check with his friends.

If he has been arrested, the authorities won't make it known for 21 days. Someone reminds the meeting that this week is the anniversary of two important patriotic victories in the Peoples' War of 1837. Actions will be carried out by small groups of individuals. Now is the time for each to do his own thing.

This creates more secrecy and less risk of endangering others. The cell will be used particularly for sharing information and providing security. One member discovers he is being watched, his "brother" plans to keep an eye on him too and has notified lawyers to stand by in case he should disappear.

The cells are financed and armed by collections taken from the enemy (as the Rose brothers and Simard were armed by the stupidity of the pigs). Those with well paying jobs make sure there is always enough money for the rest.

They know their enemy well. Almost every person we spoke to quoted specific statistics about the socio-economic situation: "Did you know the Order of Grey Sisters in Quebec is worth $500 million, and it's all invested in American corporate stocks and land."

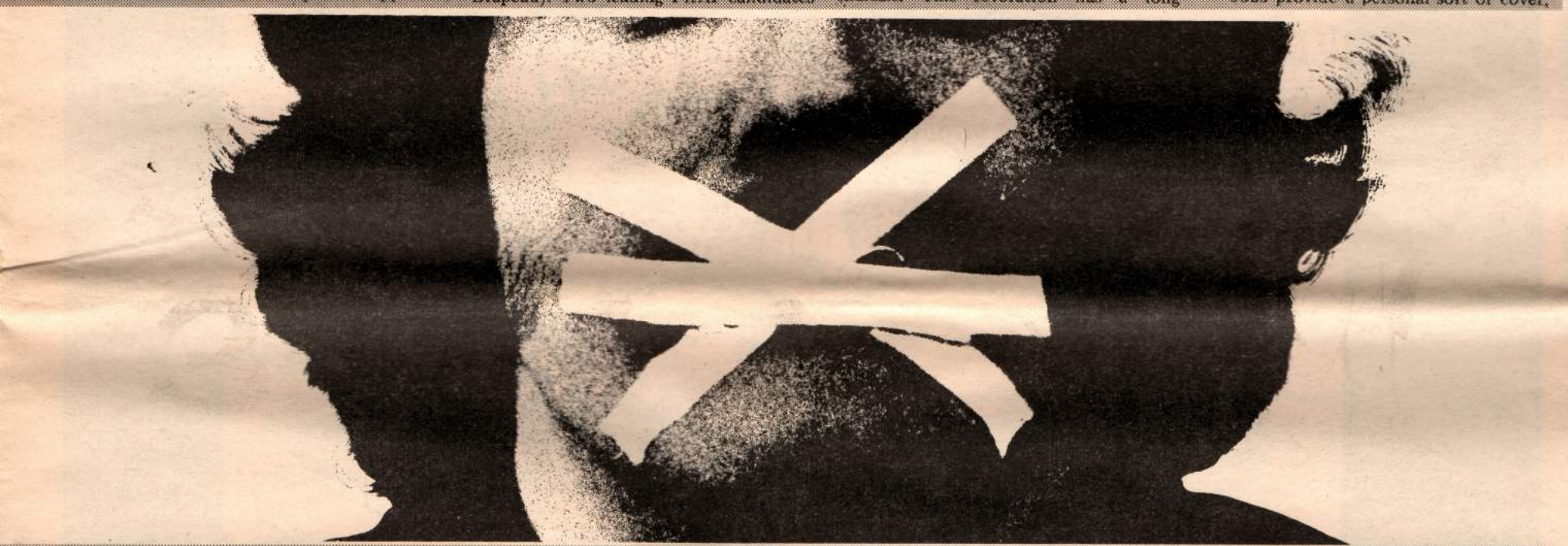
The FLQ is invisible, both as a result of the cultural situation and their own deliberate efforts. Montreal is a cosmopolitan city with a vast number of quiet restaurants, loud discotheques, coffeehouses, many open to 6 a.m.

There are many possible public meeting places where groups of Quebecois in different guises can get together, sing traditional songs or talk quietly and intensively.

Jobs provide a personal sort of cover, just as the community location of cells provides a cover for the members as a group. Among a hundred people on the sidewalk watching Drapeau get into his chauffered limousine there may be fifteen or twenty FLQ, most of whom won't recognize each other.

No matter how heavy the repression, the FLQ is indestructible. It will exist as long as the aggression and social injustices to which it is the healthiest response continue. Tough shit, Trudeau.

No one sees the struggle as short term or limited to any specific manifestation of imperia.. ~. The resistance to oppression ha. been passed down from generation to generation. Now in the 60s and 70s it finds new affirmation in the global struggle for liberation -- for everywhere our enemy is the same.



A Coroner's inquest into the death of LaPorte provides the scenario in which beautiful brothers and sisters show their courage.

Bernard Lortie, 19, was in the cell which kidnapped LaPorte. He and other members of the cell wanted for the execution (Paul and Jacques Rose, Francis Simard) were in the apartment of friends when the pigs came. Lortie decoyed the pigs while the other three hid in a secret compartment in a closet.

The pigs stayed in the flat for twenty-four hours. When they took a dinner break the next day, the three revolutionaries slipped into the night, ripping off some pig weapons for protection.

At the inquest Lortie and other comrades have been quiet, hard, uncompromising. Their answers reveal nothing hitherto unknown to the pigs.

They protest their treatment in prison. One, Jean-Luc Arene, has been held incommunicado, in solitary, for four weeks. All have been threatened, some beaten. All face trial for heavy charges.

Outside, their brothers and sisters are proud. Their display of discipline, simple bravery, is as much an up for the movement as the daring escape of the Rose brothers and Simard.

They are prisoners in the long war, always aware of their part in the struggle, always fighting.

One day they will be freed, by whatever means necessary.

We hear you St. louis

Dear Brothers and Sisters:

We in St. Louis would like you to know about the vicious repression the Feds are laying on our movement here. We know it's coming down everywhere, but what's happening here may have a heavy impact on the entire movement, and it just hasn't been publicized (part of the plot).

Last spring, the anti-war forces at Washington University succeeded in destroying two ROTC buildings, the second coming on May 5, after Cambodia and Kent State. Three thousand of us acted in unison to off the most repressive structure on campus. It didn't take long for both the St. Louis County and the Federal pigs to come down hard. Seven brothers were indicted by the Feds over the summer. Three were charged under the 1968 Civil Rights Act, which is what they tried to get the Chicago Eight and some of the Weatherpeople on. It's a possible five-year rap. The other four were charged with, among other things, violating the old WWII anti - sabotage act, which has been invoked only twice before. They face anywhere between 30 and 70 years in prison.

The first of the seven trials is over. Howard Mechanic was convicted of violating the Civil Rights Act and sentenced to five years. There was no evidence, but that didn't matter. He was found guilty because of this movement politics and his life-style. Mechanic was thus the first person to be convicted by this fascist law, which now means an open road ahead for Attorney General Mitchell, J. Edgar Hoover, and the other Justice Dept. pigs. From now on, those everywhere in the country who oppose the war may be suppressed to protect the "civil rights" of imperialist war-makers. The Feds have chosen St. Louis as a test case, knowing that it provides an ideal climate for repression, and so far they've succeeded.

We have six more trials coming up between now and February, not to mention the many local cases, and the outlook is depressing and frightening. We are isolated in a hostile environment, and we're trying desperately to build up political and financial support for our brothers who are being arbitrarily ripped off. Our community is small and we face great odds.

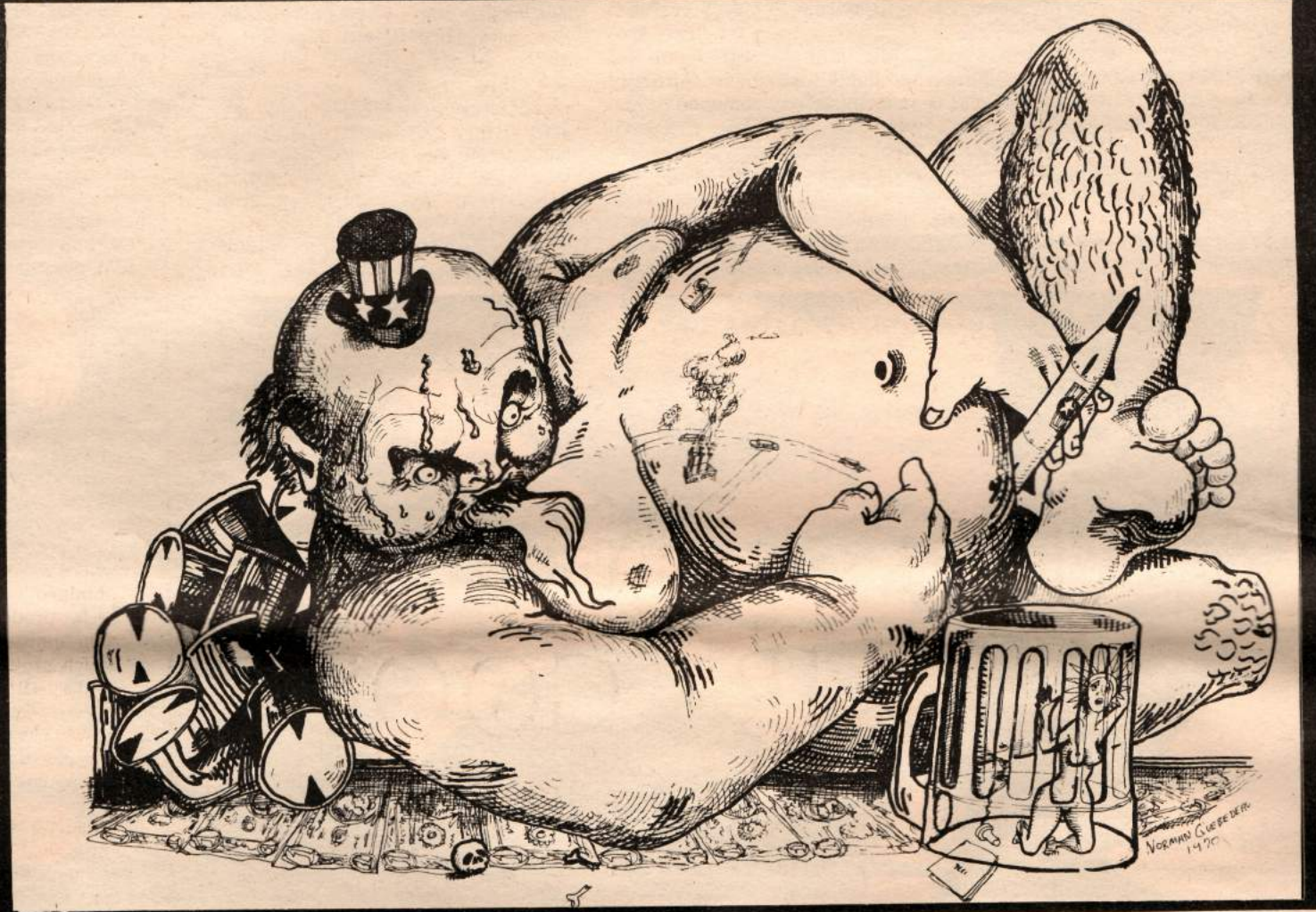
The juries, if we go by the Mechanic case, are made up of staid, conservative, over - 40 type middle - Americans who are horrified more by the destruction of a building than the devestation of the Vietnamese people. The type who respond with approval to every violent assault on us by the Nixons and Agnews. And the three Federal judges in St. Louis who are trying these cases have long been known as "hanging judges." They're just as brutal as Judge Hoffman, but unfortunately they're not as stupid.

To make things worse, there has been a complete suspension of civil liberties at Washington University since March 24, when a Temporary Restraining Order was issued — preventing any activity that might be construed as interfering with the "normal" functioning of the University. The Restraining Order has become a permanent injunction. Many brothers and sisters have been busted for contempt of court under it.

We wanted to get this info out to you because it is of urgent importance for the whole movement. What is happening now in St. Louis may signal a new wave of repression throughout the country. The struggle has just begun!

Peace after the revolution!

New Morning Messengers' St. Louis, Mo.



RUCHELL + I THE PIG 0

Ruchell Magee came in walking tall and stayed on his feet throughout his hearing in the San Quentin Chamber of Secret Justice Tuesday morning. Insisting on his right to defend himself, and his right to a free and public hearing outside the walls of this bastion sadistic bureaucracy, Ruchell refused to bow to the whims of a fascist judge and his attendant courtesans.

"Mr. Magee! Mr. Magee!" he mimicked the judge at one point. "You want Mr. Magee to keep quiet because you don't want the people to know what's going on in this court."

And the people in the audience were with him at the illegal proceedings inside the walls of the prison. The groans of dismay at legal hocus-pocus of the judge and the prosecutor, the shouts of "Right On!" when Ruchell exposed the pigs for the fools that they are, betrayed an emotion that contrasted sharply with Magee's supreme cool in the face of the death machine.

Judge Wilson began the hearing by finally acceding to the request of the court appointed attorney, Clinton White, that he be allowed to withdraw from the case. But Ruchell has not yet won the right to defend himself. The motion has been passed on to a higher court, and only the pigs can tell if the brother's voice will be heard.

The main order of business of Tuesday's hearing was the reading of the new indictment from the Marin County Grand Jury that alledges conspiracy, kidnap, and murder on the part of Ruchell and Angela Davis. Ruchell is already under a previous indictment on these same counts, and the judicial henchmen could hardly wait to heap shit on top of shit in this cesspool of the legal system.

But anxious as Judge Wilson was to get on with it, Ruchell would not allow the indictment to be read until he had righteously pointed out that there are already writs of mandamus and prohibition pending against the original indictment and a motion to have Wilson withdrawn from the case due to prejudice has yet to be heard in the higher courts.

Wilson refused to acknowledge that the motions pending in the higher courts should take precedence over any action on his branch of the railroad, and pointedly ignored the fact that his "integrity" has been called into question. He proceeded to read the new indictment with unconcealed glee.

In additoion to the three counts that link Ruchell and Angela in a web of pig fabrication, there was the charge that has been constantly in the foul air of the fortress - courtroom: "violation of P.C. 4500," the section of the California Penal Code that makes it a capital offense for a prison inmate to "assault" any person who is not an inmate.

The motion for Wilson's disqualification is based on the previous indictment, and to continue the proceedings with the new indictment is nothing less than flagrant disregard for even the White Man's Law. Apparently to play by their own rules would be much to cumbersome for these thrashing dinosaurs.

"I have no objection to your motion to disqualify me," Wilson stated, emphasizing his point of double think by showing his teeth in that grin that has become all too familiar to regulars at the Quentin hearings, "But there are proper procedures that must be followed. And I'm afraid that you don't know them."

When presented with the writ in proper form Wilson began by pretending that it was filed under the wrong number. Flustered, he caught himself in mid-sentence when he read aloud, "170.6."

The number brought cries of "Right On!" from most of the people in the room, and Wilson couldn't even follow up on his previous warning that he would clear the court if there were any "displays."

The 170.6 provision of the Penal Code allows the defendant to call for the dismissal of the judge either automatically or because of prejudice. Ruchelle had chosen to move on grounds of prejudice — the legally more complex way — and he won the hand. The street wisdom that he had offered as evidence of his ability to defend himself in court had proven true. The Man had fallen into the trap.

The tension was relieved. The judge's would-be stern admonition that " it is the court's position to retain counsel," was lost in the crowd noise as the spectators rushed in joy from the Man's stronghold.

Ruchell has another hearing December 1. Make it out to Quentin and keep showing him that he's not alone. Got to make sure you're clean enough to make it past the pig's metal detector; get your picture taken a few more times; be joyous and laugh with your sisters and brothers at the pig's futility. The leaders of the revolution often come from the prisons; come out and see why.

LOVE YOUR GARBAGE AS YOUR GOODS

by Frank R. Kegan

Through the actions of various eco-groups and political rhetoric the public has become slightly more aware that we are filling up the bay, valleys, fields and anything else that can be considered empty with tons and tons of garbage. In esoteric academic circles learned debates go on whether any artifact of contemporary man will survive so well as garbage. Plastic, glass and metal garbage seem destined to maintain the memory of korporate Amerika for at least half a millenium regardless of what forms of destruction we may inflict upon life and the planet.

The corporations which produce the containers and packaging garbage have responded quickly to the public concern. Their reaction has been as stupid as everything else they have developed: donating litterbags to anyone who wanted them and putting do not litter signs on their products. How even the most artistic "do not litter" sign upon the city dump is going to reduce the number of tons of empty beer can and plastic bread wrappers is totally beyond comprehension. Corporate interest in recycling has so far been restricted to supporting various private recycling centers and buying scrap aluminum at its current market value. There has not yet been any announcement of a massive research and development campaign so that packaging and containers can be more easily recycled.

In the corporate mentality, the garbage problem stems from the consumers' stupidity in buying the corporation's product and not knowing how to make the container disappear. In part that seems to be a reasonable position; how anyone can listen to the obscene advertising, look at the gaudy packaging and still buy the shit is almost beyond comprehension. You pick up a magic parcel wrapped in psychedelic plastic, supported by heavy TV advertising that buying this product will guarantee that the foxy chick on the wrapper will be eternally yours and with your tender young heart thumping lustfully trot home with your conquest. At home you strip the package down, and wishes for our success and satisfaction but also a certain number of ounces of plastic, metal, paper, and occasionally food. In our illustrious capitalist system, whatever one buys, one owns and has extensive property rights to. Thus, when we buy these incredibly psychedelic garbage boxes they belong to us to have and to hold until we can figure out something to do with them. Currently, most people simply pay someone to hide their garbage for them in the city dump rather than deal with the problem of what to do with the shit they were conned into buying by the system.

Until we can buy products wrapped in such a way that we can be as proud of the empty containers as we were willing to buy them filled; we will remain the instead of a beautiful woman panting for your bod there sits 13 oz. of plastic, processed gluck in plastic and paper garbage. When you return to your TV for further instructions all you get is: don't be naughty and throw your nasty litter where someone may see it, and don't forget to buy another package to get real satisfaction! The only recourse you have is to hide the foul evidence and wait for your next chance to get back to the supermarket and pick up another foxy dish.

The industries claim that they are simply serving the needs of the people as they manipulate them. Its up to you and me to manipulate the companies into not selling us poisonous foods wrapped in plastic garbage which will keep its shape longer than you or I can and convincing us that we are sexually inadequate if we don't surround ourselves with their shit. As a first step in that effort we have got to start dealing with the products on the supermarket shelf as simply merchandise and not TV stars. We have got to understand that we are not only buying the company's advertising and good victims of the garbage extortion racket. We are being conned by the manufacturers and blackmailed by the garbage men and we all pay both of them handsomely for their services. Our only choice is to force ourselves and our industries to produce containers which are as loveable as garbage as they are on the supermarket shelf or else remain forever the slaves of our own fears and the criminal activities of the system.

A PROPOSAL TO THE COMMUNITY

AIRWAVES (formerly the KMPX Colelctive) consists of brothers and sisters who can no longer function within the increasingly repressive context of commercial radio. Recognizing the need of the community for expression, and desiring to avoid the exploitative and hypocritical behavior of so-called "hip" or "new culture" businessmen, we are forming a group based on ability and interest in serving community needs.

We see those community needs as being closely tied to organizations and individuals who don't have a voice in these times: the people who are tired of the noisy silence now presented as radio . . . the people who will grow strong as we realize we are not alone.

We propose to function:

A. As a communications network, including a switchboard, informing individuals and groups of news developments which directly affect them, and giving information as to where further details may be obtained.

B. As a production unit, helping the community to make radio tapes which groups can present to existing media with demands for coverage (frequently such groups get the excuse that "there isn't studio time" or "you don't know how to run the equipment").

C. As a school for developing skills in broadcast technique and the use of equipment, particularly so that women and Third World people can get the training to break the monopoly currently held by white males in broadcasting.

D. As a music agency, to help break the racism and commercialization of so-called "our culture." We hope to obtain musicians for rallies and benefits, as well as directing the community's attention to those clubs and promoters presenting worthwhile music at decent prices.

E. As an expanding collective, politically conscious, and anxious to communicate in the highest possible manner the nature of our consciousness.

Radio stations currently on the air are — to say the least — stagnant. Externally, their entire structure is directed toward capital gain — they've monopolized and limited creativity in relating only to the buying faction of the total community. Internally, they operate with the same sick power-structure hierarchy typical of banks, schools, hospitals etc. (with the same all-pervasive sexism and racism as those institutions).

We must transcend the silliness and greed of radio, and fill the air with wisdom as opposed to foolishness.

We are now exploring the possibility of obtaining radio time by January 1st, as well as implementing the five functions outlined above. AIRWAVES needs the support of groups and individuals who want to decide and control the decisions involved in People's Media for People's Power!

Expressions of participation and support can be mailed to AIRWAVES, 1105 Quintara Street, San Francisco 94116. Or phone 826-3986.

Pigs Abuse "Battle of Algiers"

Last Monday a 13th floor New York courtroom was turned into a movie theater. The feature was the powerful revolutionary film, "The Battle of Algiers." The audience was the jury in the Panther 21 Trial.

But the film wasn't being used for political education. It was part of a political trial. Prosecutor Joseph Phillips hopes the film will help hang heavy conspiracy raps on 13 Black Panthers.

For the last three weeks prosecution witnesses — almost all of them police — have merely testified to the arrest of most of the 13, and what items were allegedly found at the time of the arrests. The complete result: a few revolvers, a shotgun, an M-1, an M-14, a bow and arrow, an ornate cane sword, a piece of what was termed "fuse cord," three pipes and caps (termed by the prosecution "pipe bombs"), some gun powder, some amunition (two of the guns were loaded with blanks), and some books and leaflets on guerrilla tactics and explosives.

During these three weeks the "conspiracy" was never mentioned except in the strange phrase "subject to connection." This small phrase, repeated countless times in the icy voice of Judge John Murtagh, means: items, acts and statements of one defendant will be admitted into evidence against all defendants if the jury should decide there was a conspiracy, that a defendant was a member of it, and that the act, item or statement furthered the conspiracy. Every gun, every bullet, every copy of the Black Panther Paper allegedly found in the home of one or another of the 13 has been admitted into evidence against all of them "subject to connection." A book, or a simple conversation, can become "criminal" in this case, if a conspiracy is said to exist.

The prosecution had several purposes in showing "The Battle of Algiers." As Phillips described it, the prosecution was interested in connecting several scenes in the film with the Black Panther Party. 1. The scene in which Ali le Pont, the Algerian resistance fighter, is ordered to kill a policeman to give the FLN proof that he could be trusted. 2. The scene in which the pyramid or "cell" structure of the FLN is diagrammed. 3. The scene in which three Algerian women place bombs in their purses. Phillips has alleged that Afeni Shakur and two other women were going to employ similar tactics to bomb department stores during Easter, 1968.

But, surely, Phillips had other reasons that were conveniently never mentioned. Like the five scenes which show the devastation in the aftermath of the bombings. In one of the most highly inflamatory scenes, a small child eating an ice-cream cone is blown to bits. Despite the scenes of police torturing prisoners and instigating bombings themselves, the film's portrait of the police and the army is a portrait of men with no other choice. The liutenant colonel who crushes the resistance temporarily is shown as a former leader in the anti-Nazi resistance.

In order to "link" the film with the case, Phillips used the testimony of pig agent Ralph White. The examination and cross-examination of White was rigorously limited to the subject of the film. The agent alleged that Lumumba Shakur told a political education class that viewing of the film was mandatory for all members of the Party. He further alleged that Lumumba later told him that the tactics used by the Algerians "were the same the Panthers were going to use against the pigs."

Agent White reported his activities daily to headquarters. Two thick folders of his reports were produced in Court. In his report for that day, White had neglected to put down the word "mandatory" nor did he even mention the alleged statement on tactics.

Defense attorneys — most of whom had seen and loved the film — argued against showing it to the jury. The arguments were so strong, and their position so obviously justified, that even members of the establishment press (most of whom consider Murtagh "no Hoffman") were genuinely shocked when Murtagh allowed the film into evidence. One artist from a local T.V. station said, in genuine surprise, "Murtagh had his mind made up all along." In contrast, defense attorneys held no illusions.

Gerry Lefcourt spoke eloquently in opposing the film: "It is a powerful, moving film," he said, "It is a great film. However the purpose, and the prosecution's intent is to bring into the courtroom the blood and gore of the Revolution in Algiers without discussing this case. There is no claim that anyone was injured during the period of the conspiracy, if such a conspiracy existed."

Sanford Katz, another defense lawyer, said that any instruction the Court could give to disregard the inflamatory scenes in the film would be meaningless, "given the very dramatic impact the film must leave on anyone who sees it. It is clear that the film is highly prejudicial."

Afeni Shakur said, speaking in her own behalf, "there has been no testimony that I was present at any of those meetings (alleged by White) or that I ever saw the film. The only reason that the Assistant District Attorney wants to show it is because the women in the film carried bombs in their pocket-books. I don't think it has a place in this courtroom."

Judge Murtagh ruled that the complete film would be shown. He ruled that it would be taken in evidence against Lumumba Shakur, and against all other defendants "subject to connection."

Murtagh cleared half of the courtroom. The jury sat on one side and family and press sat on the other side. Only a handful of spectators were allowed in and Murtagh coldly admonished them to in no way show reaction to the film. Everyone sat in almost total silence throughout the six reels of the film. At the end, it was hard to tell how it affected the jurors. Most remained expressionless. A few were visably moved. Several had most likely seen it before; this jury is quite sophisticated.

The next day, November 10th, Phillips lost no time in gaining further mileage with the film. A few days earlier, several pages of notes allegedly written by Robert Collier were passed to the jury which examined them carefully. (The jury has gained a reputation for the care it has taken in its examination of everything allowed into its hands.) Collier's notes contain a diagram that ressembles a pyramid (for whatever that's worth). After the film, Phillips passed the notes back to the jury with no explanation. He obviously figured that he'll let them make the "connection" with the "cell theory" themselves.

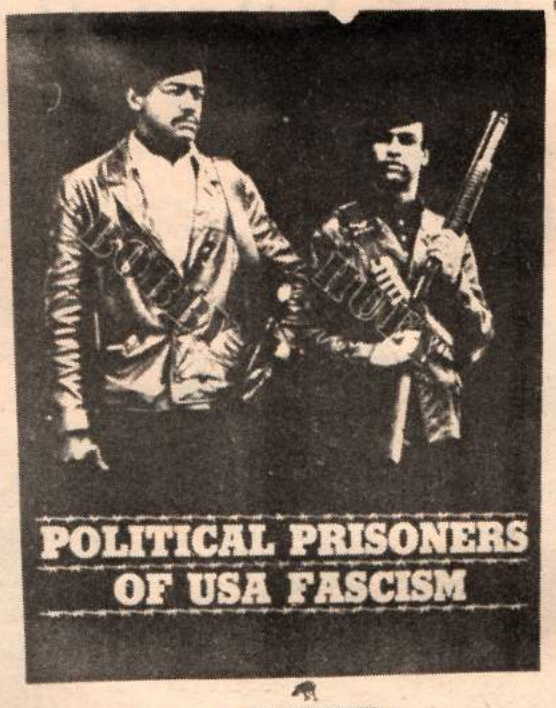
After the film, the prosecution began its "heart of the case" sequence, the testimony of six infiltrators, some of whom pretended they were members of the Black Panther Party for a period of years. All are members of BOSS, the police department's Bureau of Special Services. One defense lawyer called BOSS "a domestic CIA." Although nominally only a part of the New York Police Department, it was apparently a New York BOSS agent who was largely responsible for indicting the Weathermen in Detroit.

Presently on the stand is Detective Gene A. Roberts, a cool, professional BOSS agent who has given his answers in a calm, emotionless voice — one of those who is "just doing his job." In testimony likely to last several days, agent Roberts is giving his run-down of meetings and conversations allegedly leading to plans to bomb subways and department stores in April, 1969.

Although some of his testimony has dealt with alleged "recons" of department stores and subways, most of the inflamatory statements Roberts has attributed to one or another of the defendants (such as "icing the pigs") has had nothing to do with the actual charges in the indictment. The most serious "crime" Roberts alleged on Tuesday was the cutting of wires on police call boxes.

As the trial goes into its ninth week, perhaps the greatest unknown is the jury. They come to sit in their seats through an unfair and racist system of jury selection. To counter that, defense attorneys spent six of those nine weeks questioning them, attempting to root out the most obviously and outwardly biased. Given the limits of the system, they are unusually liberal. But whether they will have the wish, the will and the strength within them to rebel and be the sole judges in this case, or whether they will feel bound by the system as even the sympathetic jurors in the Chicago 8 trial, is a question no one can answer.

Given this question, the defense lawyers find themselves in a series of contradictions. They have no belief in the courts and yet are forced to work within them. Their only hope is in a jury that cannot be said to be the Panther's peers. They have less freedom than Chicago because the charges are more serious, and Judge Murtagh, unlike Hoffman, is much smoother and more controlled.



NY 21

CARTER, TABOR SPEAK

Saturday, November 21, The Red Family will sponsor a program about political prisoners and trials, particularly the trials of Black Panthers in New Haven and New York.

Speaking will be Frances Carter, charged with kidnapping and murder as part of the New Haven 9 and recently released; Michael Tabor of the Panter 21, and opening speaker at the Constitutional Convention Plenary Session, and Los Siete, at Mission High School in S.F. at 2:00 pm, and at Franklin School, 1150 Virginia in Berkeley at 8:00pm.

REGIONAL CONFERENCE REGION

The workshop on Sexual Repression is giving its report Sun. night in the front of the room – 30 men and women, standing together arm in arm, while two sisters read what they all had written. It's so fine and together that pretty soon the rest of us who are listening know we want to be with them. One person starts it: "Hey, pass the word, we're all going up there to hug and love them as soon as the finish." Some are a little hesitant and embarrassed. But at the same time we're asking ourselves, "why should we be embarrassed to show people we love them?"

She finishes reading. 100 people rush to the front and embrace the brothers and sisters in the workshop. The love everywhere generates revolutionary energy.

* * * * *

Most of us at the Tribe decided we wanted to go to the Bay Area Regional Conference, held to prepare for the Revolutionary People's Constitutional Convention in Washington, Nov. 26-29. We went because we had been feeling really cut off from the community, and really fucked up off of that. We had some sense that we had to break through the image that we and others had about ourselves – working individually, as detached observers, just reporting and reflecting events, not part of the community's process of making history.

At the plenary session in Philadelphia, many women were very alienated. The women's regional conference (held in SF 2 weeks ago) started to deal with some of the sexist contradictions raised. Organizers of the conference felt we could go even further in building our collective strength around this if men and women met separately on the first day and then together on the second.

It was slow at first. Many of the men had never attempted to struggle only with men before, to admit their vulnerability and fears to each other. Some of the women still were expressing the individual strength of aggressively competing in the male-dominated movement, rather than acting on the more honest strength of sister solidarity. But most people were committed to making real collective progress over the weekend; we came back Saturday night and began to break through the alienation and problems of the afternoon.

By Sunday our collective energy was really starting to grow, and we were able to create some beautiful concrete programs and proposals.

* * * * *

A lot of what the collective energy came from was dealing successfully, for the first time, with sexism: a new brotherhood and sisterhood developed among 500 people that had not existed before. Previous to this conference, men meeting together had rarely gone beyond admitting their chauvinism out of guilt at oppressing their sisters. As the sessions wore on, men began to push each other to change themselves instead of expecting women to do it for them. In the past year men's consciousness had grown to the point where the need for each other outweighed the fear of each other. This was not only crucial for the men's heads, but it was also a real high for the women to see the men starting to change.

The heaviest down of the conference was our collective refusal to struggle around racism. Men used to say, "I'm a chauvinist and can't do anything about it, it's up to women to deal with it." This weekend we used the same cop-out about racism. Although this happened in part because few third world people were present and most of us do not live with them day - to - day, this nevertheless constitutes, at best, an act of unconscious racism.

In some cases we became so tense and uncomfortable in discussing third world struggles that we just stuck a token statement in our reports and proceeded past the issue itself. When another workshop talked about people's media for Berkeley, it entirely ignored the 40% of the city that isn't white. The "Control and Use of the Police" Workshop never considered the special needs and priorities of black people.

We pursued the same policy of "benign neglect" toward international struggles. We never expanded the understanding that we support them because our enemy is the same and their struggle is our own. The report from the Internationalism Workshop was one of the most boring because it did not make us reconsider our lives and practice in relation to the people of the world: it merely restated old assumptions.

Many white people were very freaked out in trying to work in the predominantly - black Philadelphia Plenary. If we do not overcome the weaknesses of the Regional, we will not be able to make a People's Constitution in Washington.

* * * * *

Our conception of the Revolutionary People's Constitution is a manifesto of all oppressed people in the United States. We expressed a socialist revolutionary view that included all people in its vision of the new society. We also expanded our notion of the revolutionary youth movement to include "Kids Lib."

We in the revolutionary community have come much closer together in the process of building the constitution. We hope that it will explain to many others what we are fighting for, and be a clear statement of the positive program for revolution in the United States.

But much of the importance of the struggle to build the constitution has been the concrete programs that came out of it. When the education workshop gave their report, they began, "The education workshop met and discovered that it was a collective." This same kind of solid, together spirit among people in other groups has already led to a number of programs – for example, community medical clinics and storefronts to train the people in medecine, a woman's self-defense militia, women's media union, east bay high school peper, and a women's news service as part of a West Coast people's news service.

Men's consciousness groups have formed. And many of the workshops will continue to meet, to concretize new programs. After the Constitutional Convention, another Bay Area Regional Conference will be held, with even a greater focus on actual programs to serve the broadening revolutionary community.

Not only did the conference create new programs, but it has made all of us who were doing political work re-evaluate our practice. We at the Tribe knew, Sunday night, that anything we would write about the conference would have to be done collectively.

It hasn't been easy writing this article, but our ability to work off of each other is more important in creating a people's media (and to us) than the easy efficiency of writing a "beautiful" individual article.

We couldn't have created Sunday night's high when the reports were presented without Saturday's struggles to get to know each other. In two days we were able to work out what normally takes us months – an interaction of personal relations, political theory, projects and differing loyalties to differing groups. We found that we havy gone through heavy changes in the past year: that ideas like the need for armed struggle, a women's militia, and total revolutionary equality between men and women are common within the movement today.

For many of us the conference was the first real vehicle for revolutionary work between electoral politics and armed struggle. What will come out of it will consciously lay the foundations for the growth and survival of the people's army. Now we have to take what we built regionally to Washington and apply it nationally, internationally and intergalactically: An army of lovers can't be losers!

Revolutionary love is revolutionary energy

Sisters and brothers of the Tribe

NAL CONFERENCE REGIONAL CONF

There is a new popular front for the struggle for liberation and fighting U.S. Fascism. It is called Children's Liberation, or Kid's Lib. Kid's Lib is here to join the revolution, and to make more of it. Our main enemy is not all of the adults in the world. If we were against all adults, there would not be any Kid's Lib.

But, it is not just school which oppresses children. TV is another act of Yankee Nazism. Such fascist Pigs as Batman, Superman and other Pigs are having the heads of the world's children filled with nonsense. TV is an oppressor. School is an oppressor. TV and school are two major factors in the oppression of U'S' people under fourteen. The little people and the big people should unite as one and

FIGHT THE OPPRESSOR

"Unite and take part in production and political activity to improve the political status of Women." That is a quote from Mao in 1949. This is a rule that the boys should follow as well as the girls in the Kid's Lib movement.

Women and girls in the U.S. are being oppressed, raped, and this has been going on since 1776, when Amerikka arose as a 101% capitalist nation. Today U.S. rapists in Vietnam, Laos, and Cambodia are progressing in their so-called 'just' struggle against Communism, and other nonsense. We shall resist the rape kidnapping and killing of our kid brothers and sisters by the Fascist Republic of the U.S. As a revolutionary group, Kid's Lib will bring us together as a group. We will overthrow the paper tiger government of the schools and city, or if we're lucky, the state and country.

Education is an important thing for Kid's Lib. As children learn to read they should find out how to be free. The literature would be all works by Marx, Engles, Lenin, Mao, Stalin, Lin Piao, Fidel, Che, Cleaver, Huey, etc. There are now voids in our liberation education Once again the U.S. reactionaries come in. The board of education would not approve of this move, obviously. The Ed. Board reactionaries will be making bourgeois untrue statements at the fascist PTA meetings about the People's education. If a bourgeois person is reading this, the stuff he'd know would be that our system is a Communist Plot Well, fuck you Mr. Pig. Our so-called plot is to be used for making children free. Free from the bourgeois nonsense. Free from the Capitalist world. Free. . . Free. . . Free.

If you don't think children should be equal with adults, if you see a group of four-year-olds blow up a pig car, think again.

Power to the People's Kids

education

No more homework, no more books,
No more teachers' dirty looks
No more teachers, no more schools
No more students, no more rules;
Lots of love and lots of care,
Joyful learning everywhere;
Equal people large and small,
Break the walls which split us all.
It's in your house, it's down the street
It's in your heart, it's in your head
It's in your bathtub, it's in your bed;
Close the schools and open your doors:
Sieze the time The time is yours!

kids lib

art & culture

PROPOSALS FOR ART AND CULTURE AS A REVOLUTIONARY FORCE

THE FOLLOWING IS REVOLUTIONARY ART. IT HAS COME FROM A PROCESS OF COLLECTIVE WORK. LISTEN CAREFULLY AND BECOME PART OF THIS PROCESS.

1. The duty of revolutionary art is to make revolution. Revolutionary artists must be responsible to their society. We can't afford people doing their own thing. Freedom of expression is a valid issue only if the content of that expression is our collective struggle to be free.

At this time that means that art must

a) make clear what are the enemies and who are the people.

b) portray the contradictions in our society

c) relate as fully as possible to immediate problems of people in the context of world revolution

d) never leave the people in despair but infuse people with energy and inspiration to struggle

e) provide a concrete direction to struggle and portray means that can be used in that struggle

f) take the offensive

We are not the reflection of a revolutionary process. We are that process.

2. Neither talents, skills, nor work should be private property. Revolutionary art belongs to the people. The artist and other resources should be available to the people to serve their needs as the people define them. Then art will be freed from the isolation of museums and galleries and theatres and libraries and concert halls, and will be in the streets and lives of all people.

3. We must understand that art in this society comes from a class basis. All art is class art. Implicit in different works of art is that there are different class attitudes and values. In creating, we should never overlook the fact that all the peopleneed the revolution. We must replace the ruling class art and culture with the people's art and culture.

4. Revolutionary art should build the strength of all oppressed people by portraying them as an integral force in the revolutionary process. We must use art as a tool for dissolving the roles of racism, sexism, chauvinism, capitalism, and imperialism.

5. The revolutionary process must involve collective work, instead of individual isolated frustration.

6. Art should be demystified by

a) making it the result of collective energies

b) sharing the learning process

c) breaking down barriers between the audience and the performers

At the same time, the forms of art as we know them today are just one kind of creativity. We should all be taught skills of self expression and know the importance of sharing our feelings and perceptions. Then creativity (i.e. producing with joy in a non-alienating way) becomes possible in whatever field we work in. We must create artists, not art.

7. Revolution is a continual ongoing process. True revolutionary art springs from and is the growth of new relationships and a new life in the process of making revolutionary change. No longer will our personal lives and our political lives be separate. Revolutionary goals and ideals will become our own personal priorities and therefore revolutionary expression will also be a personal one.

8. Concrete Program for action a) We will bring media resources into all revolutionary community programs suc as free clinics, free church, breakfast fc children, day care centers, liberatio schools, etc. b) We must sieze the time t 1)learn technology 2) develop a complet underground system of distribution an communication 3) establish loca national, and international network c communication among revolutionar organizations c) We will encourag collective community art with actior such as 1) the People's Wall on Hast street 2) having people bring and mak music at rock concerts 3) encouragin writing on the walls and billboards 4 sharing writing, graphics, photograph etc. with our community revolutionar newspapers 5) using mobile unit concerned with films (e.g. Maobile graphics, theatre, dance 6) communit criticism sessions of existin revolutionary art activities d) We shoul use copyrite laws only to protec ourselves from being ripped off by th pigs e) we should encourage a revolutinary artists to complet community projects f) Art and musi should not take money out of th community. Money from benefits mus be returned in some form to th community. At all times possible art an music should be free.

ERENCE REGIONAL CONFERENCE R

women's wkshp

In this society certain roles have been maintained. The present roles women and men have been socialized into reinforces the capitalist system which thrives on competition and alienation from oneself and other human beings. Sex roles negate half of each person's potential. In a role-free society women's aggressions, strengths, and intellect would be actualized, as would men's sensitivity and emotions. In such a society there would be an end to men's alienation from emotions and inability to relate to children and children's openness.

Men should take equal responsibility for child care, whether in centers, collectives, and extended families. If the 'other half' of men would be developed they could relate to children. Women must be trained so they can take responsibility for their other half — we need training in carpentry, plumbing, auto mechanics and everything else which has been denied women.

Housework is socially necessary, productive labor. Men and women have equal responsibility for the maintenance of household and care of children. We want maternity and paternity leaves with pay.

Children are people and must be loved as sisters and brothers, not as inferiors, not to be programmed into sex roles. All adults are responsible to all children and should relate to them with revolutionary love — not domination or possession.

All people should be free to choose living forms. We encourage people to relate collectively. We see value in sharing work, having many adults for children to relate to, many children to relate to, more people to relate to.

We demand an end to all laws reinforcing the nuclear family or prohibiting any living arrangements among people.

In a revolutionary society sex cannot be a determining factor in jobs. All types of work must be divided equally and collectively.

We women must have control over our own bodies: as an end to alienation from our own bodies, we demand and take responsibility for training in self-defense; we demand non-competitive, non-chauvinistic physical fitness programs for all from childhood; birth control, abortions and sterilization available on demand, but none of these measures shall be forced upon any woman. We feel that women relate to pregnancy and childbirth with more empathy than men, and therefore should be medically trained to be midwives,give abortions, etc. in free clinics controlled by patients. We believe in self-determination over one's own body for everyone, including the freedom to change sex. We demand total mobility for everyone; an end to harassment, rape, etc., through self-defense and consciousness raising. (The brothers also raising the consciousness of other brothers.)

We demand an end to rape, and to the need for prostitution: no more sex as a commodity!! Sex and compassion are part of every human person. Revolution = withering away of sex roles!!

We believe that consciousness change must come through economic and cultural change.

We demand that there be no more sexploitation in the mass media. We will not be used to sell anything, including revolution. We demand that no more sex roles be promoted by the media: we demand anti-role editors, both women and men, to insure against role oppression in the media.

We support our brothers' statement completely and recognize and appreciate their sensitivity to our oppression.

SEXUAL SELF--DETERMINATION

men's wkshp

Men's Workshop on sexual self-determination
or
You Don't Have to Fuck
Towards Becoming a Revolutionary Man

Sex role differentiation is a foundation of male dominated imperialist society. We say — Don't imitate Hollywood stars! Share all work and joy collectively.

We were motivated towards brotherhood by the Vietnamese, Third World People in this country, women's liberation, gay liberation and other revolutionary movements.

We support the proposals of our sisters in the women's section of this workshop, and the report of the Gay Liberation workshop. In the past 24 hours we have developed, with the impetus of our sisters and gay brothers, collective sensitivity and love for each others as brothers. With this experience of struggle and risk-taking in mind, we urge the creation of anti-sexist men's groups everywhere.

In attempting to fulfill masculine stereotypes, we have become twilight people, one-half or less of our total selves. We deny society's definitions of strength and weakness attached to masculine and feminine labels of personality and roles.

We affirm our desire for shared collective sensitivity, which competetive society has defined as weakness, as our newfound strength. This is a focal point of a new openness and brotherhood, sensuality and compassion. We reject all hierarchies, by race, class, sex, or age. We were oppressed as children by restrictive male and female roles and our treatment as property by our parents. We propose that men and women share equally and collectively the raising of children.

We demand equal responsibility for men in contraception. We are determined not to role program our children, but instead to maximize their ability to explore all their potentials as individuals. We demand an end to isolation and segregation in the bathroom.

We reject brutalized he-man attributes. We deny the rigidity of the male character. We seek the realization of human-ness and reject the clinical categories of hetero, homo, bi, and asexual. We also reject the attempt to elicit mothering emotional support through manipulative seduction. We wish to relate not on the basis of needs alone, which leches the other's energy, but through an openness to struggle that results in a circle of exchange.

Recognizing our own feelings of self hatred as generated by the unattainability of society's oppressive male image, we realize that in learning to love ourselves we must renounce our sexism towards all people. We also reject the limiting of genital orientation to sex that was imposed on us. With the development of love and in mind, we demand a society in which the material basis for sex-role differences has been abolished, and in which we are all responded to as individuals able, through collective struggle, to seek our self-determination without oppression.

To accomplish all this, we will encourage our brothers to begin to struggle collectively, as we did this weekend, to know each other. We can recognize and repudiate our isolation, which grows out of fear, role-oppression, and our own oppresive role relations. We can thus begin to reach unity and togetherness around the admission and expression of our vulnerability and love, of our desire to be open and receptive and supportive of each other.

REGIONAL CONFERENCE REGIONA

media wkshop

1. We believe that revolutionary media serve the people; therefore they must be controlled, owned and used by the people.

2. We believe revolutionary media organizations must be collective. There must be an ongoing de-mystification of roles (sexual and political). This is insured by the rotating of all jobs.

3. We believe all work of the collective must be accessible to the community for participation, criticism, and discussion. This ultimately will build solidarity. It is the responsibility of the media collective to set up open channels within the community and to actively participate in the life of the community, and vice versa. There should be special encouragement for groups that have been excluded from the media in the past, i.e., Third World Peoples, Women, Children, Gay People, and the aged.

4. We believe media must be educational. Special emphasis must be placed on previously suppressed knowledge, i.e., history and current political struggle of Women, Third World People and Gay People; history and culture of non-Western Peoples; history of Labor; history of the Earth; history of Revolutionary Struggles, etc.

5. We believe that the media must dedicate themselves to end the dichotomy of entertainment vs. education.

6. We believe there must be an end to 'shit-work' — when you're working for the People, there's no more wasting time!! Equally shared work is essential, joyous and an act of love.

7. We believe we must eliminate all forms of exploitation in media content.

8. We believe that the media and media technology must be a tool in the hands of every person.

The Revolutionary People's Constitutional convention begins at 12 noon, Friday Nov. 27. Howard University in Washington D.C. is the location. Plan to get there early enough so you're ready to be there by noon. Take this phone list with you to use if any problems arise. Power to the People and the Imagination!

washington, d.c.

PHONES TO KNOW

Switchboard 1724 20th St. N.W.	387-5300	Gay Liberation Front	265-2181
Wash. Free Clinic	965-5476	Georgetown Legal Interns	DI7-7518
WGTB-FM Free Radio	625-4237	Grape Boycott	587-0510
Food Co-op (1)	462-2818	Legal Aid	629-5179
Food Co-op (2)	966-4965	National Lawyer's Guild	965-1144
Places to crash	1945 Calvert St. N.W.	Northern Virginia Resistance	525-9325
Yippie Number	667-3980	Panther Defense Committee	462-6789
Quicksilver Times	483-8000	Women's Liberation	462-6789
Am. Civil Liberties Union	483-8000	Women's Liberation	462-4142
Black Panther Party	265-4418	Peace Centre	234-2000
Black Panther Commerce Centre	667-1345	Washington Free University	387-5437
Citizens Grievance Centre	393-3333	Young Socialists Alliance	362-0037
Drug Offender's Rights Comm.	244-6688	WHITE HOUSE	456-1414
		Time	TI4-2525
		Weather	WE6-1212

women's media

We propose a Women's Media Service on a regional basis. This agency must serve the needs of all women, recognizing their individual priorities as to race, class and sexual self-determination. Our purpose will be to:

1. Provide technical and human resources, and educational training in media to all women.
2. Centralize news information about the women's struggle as an integral part of the struggle of all oppressed peoples.
3. Provide a referal service for people seeking alternative modes of distribution.
4. Facilitate the developement of a Women's Media Union to act as an agent to insure political and economic self-determination of women.
5. Eliminate all forms of exploitation by the media.
6. Co-ordinate women's media exchange between regions.

Just as the women's struggle is an integral part of the struggle of all oppressed peoples, we concieve the Women's Regional Media Service as an integral part of a People's Regional Media Service, to perform the above functions in order to serve all the people.

gay workshop

We of the Bay Area Gay Liberation Front are a revolutionary movement of people who recognize that it is the same social reality which wages war and promotes sexism, racism, and other forms of oppression. We identify that reality as being the social expression of a fundamental world view in which a man is defined as good to the degree he can assert himself over and against men, women, and environment, and a woman as good to the degree she can play out a supportive role.

We recognize that among the characteristics of the social reality is its need for general sexual repression reflecting itself in the separation of sex and emotional attachment from the rest of life and in its necessity to insist upon an absolute heterosexual orientation conducive to the perpetuation of the institutions of marriage and family.

By insisting upon the affirmation of our identity and life style as homosexuals, we find ourselves striking against the most basic foundation of this social reality, which oppresses not only us, but all brothers and sisters on the basis of race, sex, age and other factors.

Therefore, we acknowledge a common enemy and thus a common cause with all oppressed people in society and, through the assertion of our self-affirmation as homosexuals, seek to define our vision of the society as one promoting total equality and sexual liberation of all people and as one in which people will make love and not war.

The statements of the homosexual workshop are positions that MUST BE INCLUDED in the structure of the constitution before we can consider the revolution ours.

The Radical Lesbians did not address the People's Constitutional Convention Plenary Session as scheduled. If any oppressed group is excluded or not represented at the Constitutional Convention then the Constitution is incomplete. We therefore affirm our solidarity with the grievances of the Radical Lesbians.

street people's many fiesta

We are people of the earth
We are urban and rural people
We are unemployed yet we dig creative energy
We have a scene — which we make
We attempt to live collectively
We are transient
We rip off the man
We are a ghetto and a refugee camp
We do not contribute to the pig's world
We are reincarnation of American nomadic Indians

OUR SCENE IS
a high energy source
a collective display of ourselves
a theater for each other
a true market place of ideas
a tribal gathering place for our ritual ceremonies

There is a tribicidal war being perpetrated upon us as street people

pig repression rips us off and puts us in POW camps called jails

pig dope-junk, barbituates, speed string us out and make us puppets of the man

rape of women — rape of street people in the form of:

COMMERCIALISM ripping off a part of us and worshipping it as a whole therefore denying us our identity as human beings

CO—OPTATION making us self-conscious about our natural actions

CONSUMERISM junk is its heaviest form — everything goes in, nothing comes out. passive participation rather than active creators

COMPETITION the pigs make us compete, divide, and rip off ourselves

All four are internalized in each of us and come back into our scene through insensitivity and frustration. Male chauvinism is the major form of this internalized oppression. In self-criticism, very few women chose to identify as street people. We view this as a sign of male chauvinism within our street culture and must be stopped by any means possible!

krieg krimez

Sisters and Brothers:

The Second Hearing investigating war crimes on the U.C. campus will take place Monday, November 23 at 7:30 in Pauley Ballroom. Franz Schurmann, Professor Charles Schwartz and others will present evidence that links specific individuals (who operate under the guise of teachers, researchers and administrators) with the design, development and testing of every nuclear weapon in the arsenal of Amerika. The Commission to Investigate War Crimes will put forward the first indictments at the end of the hearing and discuss them with the people.

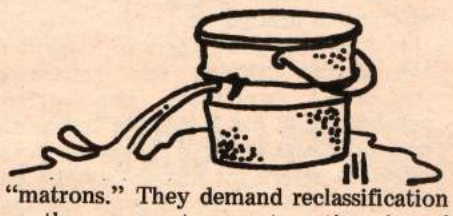
Mal Burnstein, a Berkeley lawyer knowledgable of International Law will provide the legal framework within which we can indict these individuals using principles of law developed by the U.S. following World War II.

At a time when our revolutionary organization and struggle is concentrated off the campus, in the community, it is important to begin considering what to do with the individuals and institutions indicted and convicted in the campus forum. Many of those who may be indicted live in our community, e.g. Edward Teller lives on Hawthorne Terrace just off Cedar, and the community must decide whether it will tolerate such people. Come to the hearing, listen to the evidence, watch the movie HIROSHIMA, the most graphic illustration of these crimes against humanity. The people must judge, and the people must enforce their own judgements. Power to the People.

Jack Nicholl
Red Family

uc nonacademics

shut it down



"Shut it down" may soon be heard again on the Cal campus.

"Equal pay for equal work" is the demand. And some Black workers are ready to struggle for it.

Sixty dormitory maids and a dozen janitors, most of them Black, are prepared to go on strike unless their demands are met. The last time the campus was truly shut down was in 1950 — when classroom custodians struck and brought everything to a halt.

Now, maids and janitors in residence halls are demanding the same pay that the classroom custodians and matrons are getting. They do identical work but are not classified as "custodians" and "matrons." They demand reclassification so they can get an automatic raise of $100-150 a month.

They also want their union, AFSCME Local 1695, recognized as their sole bargaining agent. And they demand full-time work throughout the year, instead of the current system of unpaid layoffs during student vacations and summer.

The workers have heavy support in the Black community, in organized labor, and among those students who are familiar with their case. We should all hip ourselves to their struggle.

There will be a rally today, Friday Nov. 20, at Noon in Pauley Ballroom. A good time to show some student support.

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FOLSOM

This Wednesday at 12 noon, about 300 brothers and sisters gathered on the west steps of the capitol building in Sacramento in support of the Folsom Prison strike, and later picketed at the prison. Some of the speakers at the rally were Fred Bennett from the BPP, Fay Stender(Soledad Brothers), Sal candelaria from a Chicano group, and Animal, a Hell's Angel from Oakland.

One woman read a letter from an imprisoned brother who wrote of the shit that's coming down there as a result of the strike. "During this process of peaceful protest, the prison administration has attempted to use the ancient cancer of racial seperation in the effort to soften the impact of unity and solicarity. But this age-old game has failed to score its usual mark of social diruption and seperation. For we the people of prison have grown tall in spirit and understanding, while our captors have remained pygmies and primitive in a changing new world."

He went on to say that about 90% of the prisoners are on strike and that they are holding strongly in the face of growing repression. Prison officials have held back all papers and radios (although some prisoners have smuggled them in and will listen to the rally on kzap), they have been getting 2 peanut butter and balogna sandwiches a day, with no drink, there is no toilet paper or medical attention, and the brothers are kept locked up 24 hours a day. At least 15 men have been thrown in the hole as a direct result of their participation in the strike, and all disciplinary hearings are being witheld.

pigs on display

"Policemen will not be doormats anymore," Lt. Bill Humby told a cheering crowd in front of San Francisco's City Hall Wednesday.

A superficial glance at the crowd of about 1000 might lead one to believe that the San Francisco Police Officers Association's "Black Wednesday: Day of Mourning" protest cemonstration was a huge success. A closer look, however, would show just the opposite to be true. At least 800 of those present were policemen and their wives. Of the remaining 200, about 100 were elderly dinosaurs and a few hardhats with flags on their helmets. The balance of the crowd was made up of blacks, freaks and newspeople.

It truly was a black Wednesday for the police. The SFPOA had hoped for thousands of civilians to come out and support them to no avail. It would probably be naieve to believe that the great majority of San Franciscans are anti-police, they aren't. But at the same time they are not calling for law and order.

Even Joe Alioto, who gave his blessings to a union demonstration on City Hall steps a few days earlier was absent.

The police were uptight, their morale at an historic low, and with good cause. In the last year four of their fellow officers were executed and "the killers of these officers have yet to receive punishment for their crimes." Several more officers were wounded by bullets and bombs, again with no one punished or even apprehended.

The outcome of the Los Siete trial devastated them. They had done their piggish worst to send the innocent Latino brothers to the gas chamber and failed. They were innocent, and Paul McGoran, one of the most blatant pigs to stalk the streets, was guilty of murdering his own partner. The public knew this and reacted with distaste.

They would have been smart to let the Los Siete decision just slip by, but didn't. Instead, they kept them in jail on other bullshit charges that the public could only interpret as spiteful vengeance. Not content with that, the POA's newspaper blamed the "utterly ridiculous and tragic decision in the 'Los Siete' " trial on the "antics of an exhibitionist attorney, the lack of leadership" of the judge and the ,'misguided conceptions" of the jury.

The real tragedy in this is that the police honestly believe their own rhetoric. They still believe that they are 'protecting and serving' the people. They have to believe this or stop being policemen.

In time we will see the police becoming radicalized by their "enemies", the revolutinaries, and deserting the ranks. The police, after all, are among the most oppressed people in any society.

It is the police, underpaid and much abused, who must go out into the community each day to do the dirty work for the Bank of America, U.S. Steel, Standard Oil, etc. They are called upon to violently repress the people who rightfully struggle for their liberation. They can only do this for so long before the people start shooting back.

It is happening now; police are being shot, bombed, dealt with by any means necessary. This is unfortunate, but necessary. More police will have to be killed.

Lt. Humby was right when he said "We are caught in the middle." They are surrounded by the people on one side and by their puppet - masters on the other. The former hate the police, the latter have no respect, and, in fact, are repulsed by the police.

The time is here for the policeman to make his choice: be a living person, or a dead pig.

pigs cleared

Tuesday saw the Justice Dept. follow the lead of Berkeley City Manager, William Hanley, and the Alameda County Grand Jury, in refusing to prosecute the three Berkeley pigs who vamped on the Rev. Dick York, at Blake and Fulton streets, near the old Free Church, last July 4.

US Attorney James Browning, in trying to explain the Justice Department's unsurprising decision, listed four reasons which Dick York has called "absolutely ridiculous". Briefly, the government's rationale went like this — the pigs in question were already disciplined by the Berkeley Police Dept; the lack of specific intent to 'punish' Dick York; the fact that he suffered only minor injuries; and, incredibly enough, the existence of a civil suit for $300,000 against pigs David Johnson, Carl Lipgens, and Terrence Bruiniers, and Chief Baker, filed by atty. Mal Burnstein on behalf of Dick York and his wife Melinda.

Another reason, perhaps more understandable to all of us, was offered by Dick York for the government's decision. "Last July, when the Justice Department entered the case, Chief Baker screamed that he couldn't be expected to do his job with the Justice Department and the FBI interfering in the case.

"Immediately afterwards, Chief Baker flew to Washington to try and get the government to stay out of the case. We understand that part of the agreement that Chief Baker made included the provision that not only would the Justice Department pull out of this case, but would not involve itself in any cases against the Berkeley Police Department in the future either.

"As for the Justice Department's reasoning, Dick York pointed out that the 'discipline' referred to meant two written reprimands for Johnson and Bruinie and a three day suspension for Lipgens. York went on to say:

"The lack of specific intent is ludicrous when you consider that Ron Charles, who used to be on the Berkeley Police Force, has told how they had pictures of me that they passed around, saying 'look out for this guy, he's a real trouble-maker . . . get him.' And when they saw me on the street, they used my name and said 'all right, priest, start running.'

"My injuries," York continued, "included six stitches on my head, a real live concussion with loss of short term memory for a full month afterwards, and deep gashes on my head and elbow. I wouldn't call them minor.

". . . And the civil suit is the same excuse that the City Manager and the Grand Jury used for not doing anything. In a case like this, all you can do is sue, because nobody else is going to do anything."

Despite the absence of the Justice Department, both York and Mal Burnstein feel that the case is a good one, with three eyewitnesses, all of whom will testify that Dick and Melinda were virtually alone on the corner that the pigs claim was sheltering a large crowd, which they ordered to disperse. They did, in fact, order Dick and Melinda to disperse, but when they ran, chased after them and beat them.

"How do you 'disperse as ordered' except by running like hell, like I was doing?" asked York rhetorically.

Two of the pigs, Lipgens and Bruiniers, who has quit an; entered Hastings Law School, had been an infamous pair in Berkeley, responsible for the beating of Telly store owner Peter Neufeldt last year as well as other instances. Two reprimands and a three day suspension for these pigs who have this history of disregard for our rights is nowhere near the justice they deserve.

MUSIC THING

For those of you who might have looked for my column last week, it wasn't here! It wasn't anywhere as a matter of fact. I was sick last week (let's hear an aah or two out there) and so therefore my dexterous hands were unable to type out a column for you, I'm sorry about that. But this week I'm obviously back (let's hear a cheer or two out there!) Well anyway, for those of you who did look for my column last week, I thank you very much.

I went to the Filmore two weeks ago, to see Frank Zappa and the Mothers of Invention, and they were simply fantastic! I don't go to the Filmore that often, but the times I have been there in the last few months, the place seemed to be in a state of morbundity. But that night the place was very much alive, I hadn't seen the Filmore that crowded in a long time; and on a Thursday night.

Zappa and the new Mothers are one of the best performing groups around today, as usual they put on a good show. Two ex-Turtles, the lead singer and the big guy with the bushy hair, glasses, and tambourine (I don't remember their names) are now singers in the new Mothers. Ansley Dunbar, (he use to play with John Mayall) is the drummer and George Duke, "virtuoso non pareil" is the pianist. There are also a bassist (he's one of the best I've heard) and an organist in the group.

I must admit that I'm not very familiar with the material of the Mothers, but what I heard I liked very much. The music they played that night might best be described as musically complex rock sonatas, with Zappa, on guitar, and Duke, on piano, playing intermezzos together and individually within the sonatas. The two singers did everything from a spoof on the TV cowboy Paladin, to a magic trick which involved one sticking a sword through the neck of the other. Much of the singing those two do is done in falsetto voice and with Zappa adding a third; there were times when their harmony was simply beautiful.

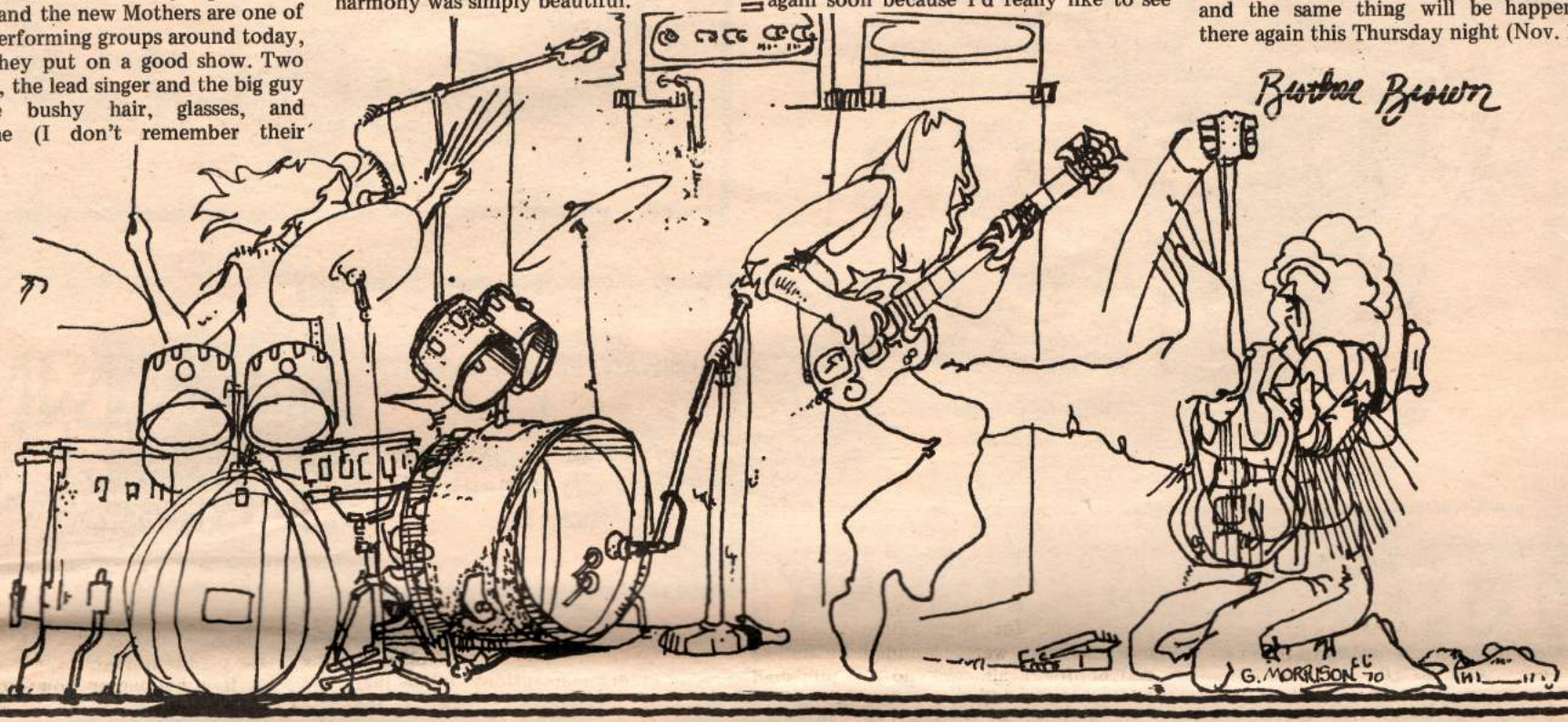
At the end of the performance the audience clapped and stomped for an encore. The group came back to do one, but in the process one of the amps broke down causing a delay. Some guy in the audience sarcastically yelled out, "Come on you mothers." Zappa heard him, he walked over to the microphone like a stupid junior high school kid with his pants slightly flooded and his hair greased, and in his weakest comical voice said, "Lighten up." The whole scene was priceless. Good show.

Alice Stuart (remember her?) has a new group intitled Alice Stuart and the Toylettes. They were at the Babylon with Commander Cody Sunday night but I got there seconds too late to see them. Several people, including Dave the owner, told me they'd never seen them before but they really liked them. I hope they get a chance to play there or elsewhere again soon because I'd really like to see them. By the way, Alice has a new album coming out in a couple of weeks on the Fantasy label.

And speaking of Babylon, the Purple Earthquake will be playing there this weekend. The Earthquake at one time were one of the best rock groups in Berkeley, but four months ago they moved to Los Angeles. But they're back up here for awhile and they're really worth seeing. I'm not sure but I think they'll be at the Babylon this Friday and Saturday night (I know they'll be there Friday night.)

Greg Dewey (the drummer who took Chicken Hirsch's place in Country Joe's group) Vic and Anna (who were once in the Sky Blue band) and several other people have a new group together called Grootna! They were at Mandrake's last Thursday night and you couldn't get in the place! The evening was quite an event and the same thing will be happening there again this Thursday night (Nov. 19).

Barbara Brown



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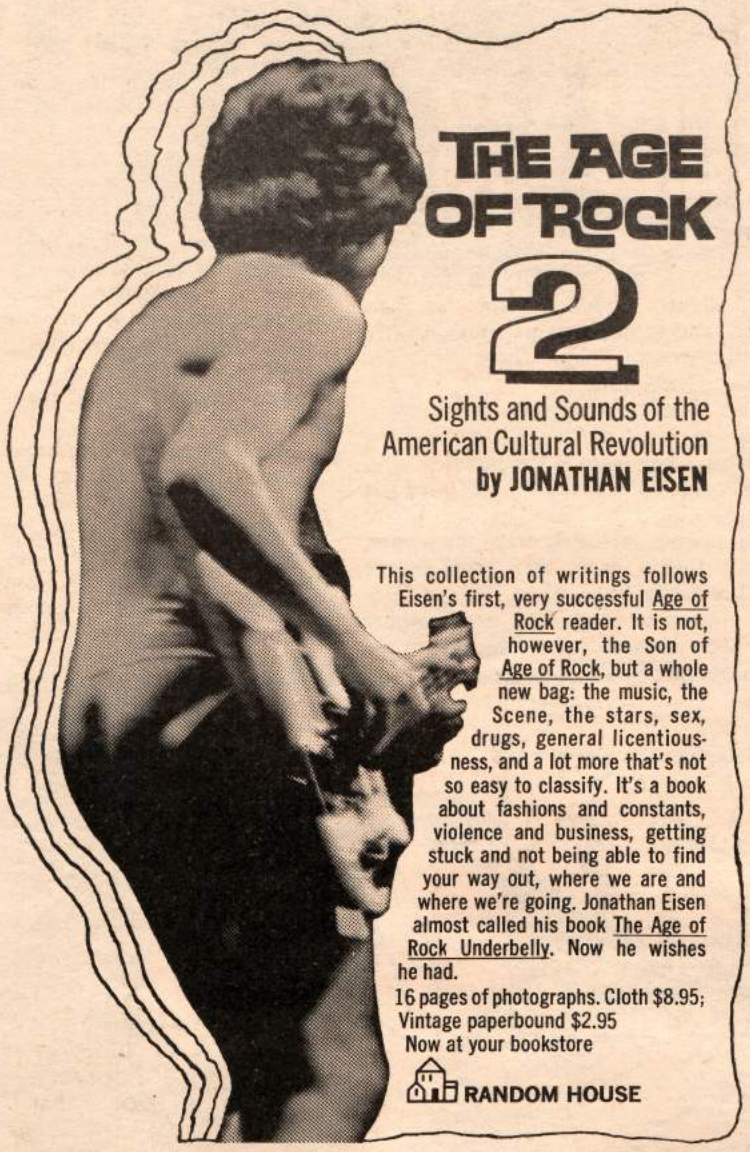

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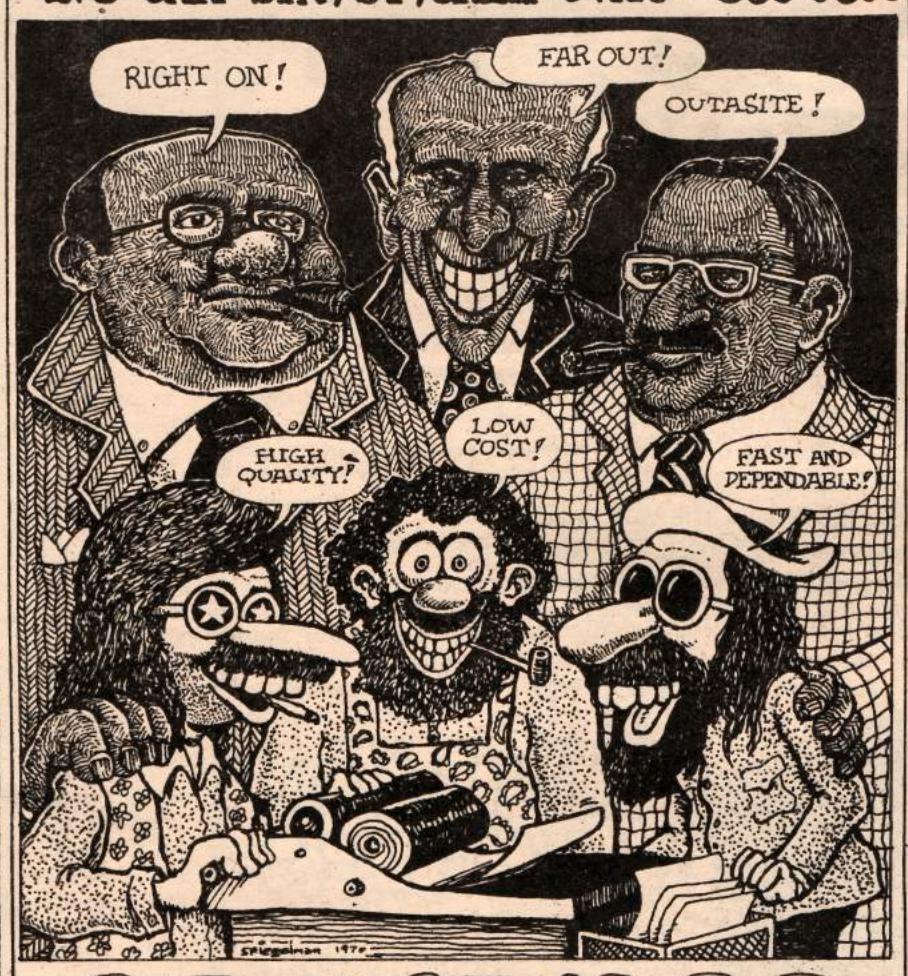

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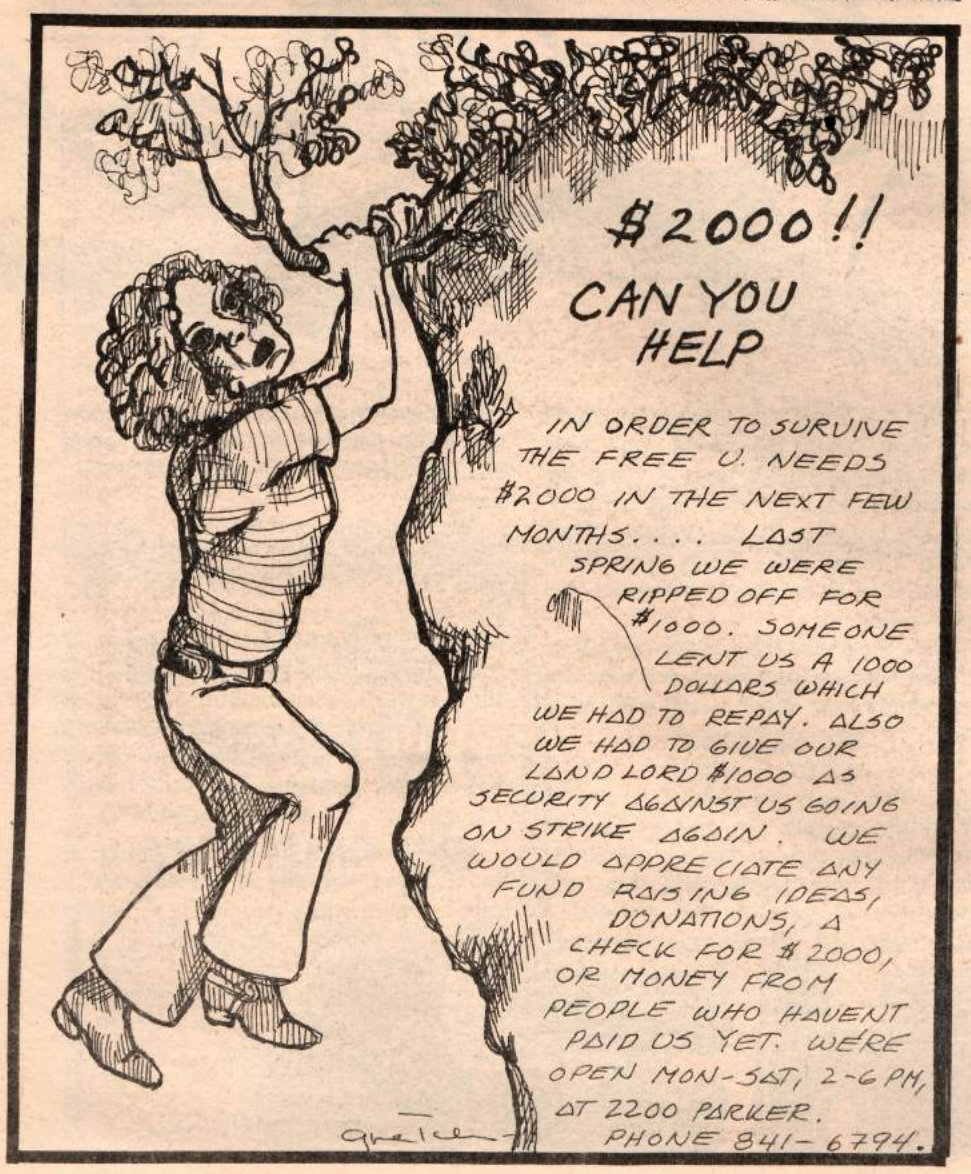

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WE ARE IN THIS

Last Friday we rapped with Tony Martinez, one of the Los Siete brothers who are now out on the street and back in their community after eighteen months in the San FranciscoCity Jail . . .

TRIBE: How did you develop as a collective unit in jail?
TONY: Well, from the time we were first busted it was a thing of all of us working as a collective. Some of us had been politically active before this happened so we realized that we would fail if we didn't stick together. We decided right away to work as a collective, to start getting lawyers, and those of us who had been working actively in the community, like myself and my brother, started getting in touch with people that we knew.

While we were in jail our convictions were fortified – the things that we knew about the man, the things that we knew about the system, became even more real because we had to deal with them every day. Like we talk about police brutality, and we see it in the streets and we'd seen it before, but it's a different thing dealing with the man in the blue here on the street and dealing with the guy in the white shirt and tie downtown who has a lot more power than the pig in the street.

You begin to realize many more things in jail. We all have changed. The community has become more radical, our parents have become more radical, we ourselves have become more radical. Dealing directly with the man, all the time that we spent there, gave us an orientation of things that we want to see done, things that we want to be active in.
TRIBE: How has your trial affected the community?
TONY: The level of awareness in the community is so high now compared to eighteen months ago. Before this whole thing happened you had only the usual Federal programs, like the EOC, which you still have today, but the community as a whole, banded collectively, has begun to realize the corruptness of these programs, the corruptness of these puppets who are taking advantage of the people they are supposed to be representing.

Our case has given our people a rallying point, established a base and now we can move on to other things. Although for years many Chicanos were shot down and there has been a lot of brutality in the Barrios, people couldn't really believe it. Because of the language barrier, among other things, Chicanos would just go home and keep it to themselves. They have nobody to tell it to. But this case has highlighted those problems, and even better, it has shown that we are able to do something about it.

It's incredible just to have people thinking the way they think now. Ideas are so necessary to build that sense of community, even if many times they are not followed up by action. People realize it is politically that we must strive, that we have no political power in this country.

A case like ours can only be compared to the case of Tijerina in New Mexico, which really brought the people together, too. Cesar Chavez of course has made a great impact too and has helped our people a lot, but sort of in a different field. This case has given our people a base from which to move politically; since Tijerina is now in jail it has come at an important time. This decade, the 1970's, is going to be a decade when our people are going to move a lot, going to move forward. And I feel that our case has helped to provide a base for that movement.
TRIBE: Can you tell us about conditions in jail for those eighteen months, about your relations with the other prisoners?
TONY: Well, jail is . . . you know, conditions are so bad, it's incredible to think that human beings can treat other human beings that way. It's sickening. Matter of fact, I was telling a brother here that at times like this when you have achieved a great victory you can't help but feel bad thinking of all the many people who are left behind in those same conditions because they were born the 'wrong' color or the 'wrong' way of thinking.

Most of the time they kept us isolated. They kept us away from the main population of the jail so that we couldn't rap with them. For the past seven or eight months they kept us in a section called "D Section" where there are only seventeen two-man cells, and you can rap to people only by screaming down the cell block. When we went to visits and things we could talk to the other people, and the whole jail was behind us. Every little thing that happened in our case, they'd be asking about. And we'd talk about the issues on the outside. So we got to rap to a lot of people.

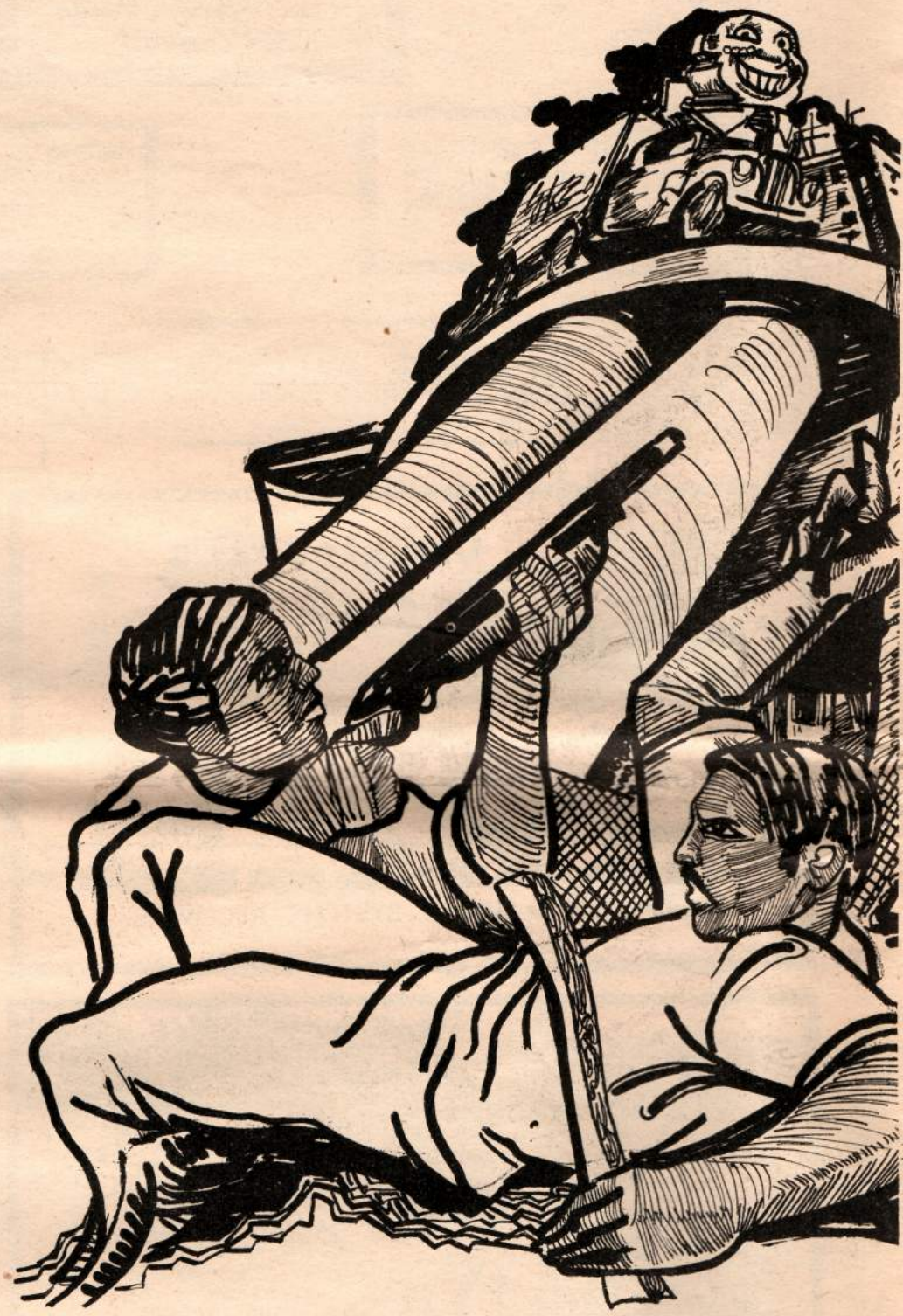
The main thing that I dug was talking to a lot of ex-cons who have spent a lot of time in penitentiaries. When you talk to these people you realize that if anything these are the people who have been most oppressed in this country. These are people who have to deal with the man day in and day out. Their whole lives are controlled like the system is pulling little strings and they have to move here and go to work there.

By getting out we have moved from maximum security to minimum security, but they are stuck there in maximum security, in isolation, their whole lives. Their ideas about the movement are fascinating. Like sometimes the guards will get down on "hippies" and start talking about "those fucking punks" but the ex-cons, they have so much time on their hands they are able to analyze all these things, and they stick up for the people in the movement, and they really want the movement to succeed.

You hear the wardens of the different prisons talking about how there's no politics involved in the penitentiaries, but that's a lot of bullshit. Most of the ex-cons, they just can't wait for the revolution.
TRIBE: Did you feel that there was any difference between how the brown and black and white prisoners related to your case, or was there mostly a feeling of solidarity?
TONY: Oh, it was just solidarity all around. Not 100% of course, but just about everybody I met talked to us, hoped for the best and really wanted us to get out. They really understood the issues involved, they understood what was happening.

So many white kids are going to jail all the time, and a whole lot of white people in jail have nobody, nobody they can even look up to. They're between the wall and the spade. You find that a lot of the black people, young and old, in the prison, always look up to the Black Panthers. They have their heroes, their leaders, which they can look up to. The chicanos, too, have organizations they can look up to.

But when you come to the white prisoners, you find that they're aware they're being oppressed by the system. Therefore they push for the liberation of all people, yet they have nobody they can really turn to, to say these people can help us here, these people are pushing ideas that we're thinking about. I don't know if white radicals have thought about this, if they have experienced it.



It's just one impression I had in jail, that I got from talking to people who were really hoping that I'd get out. They are really able to understand our struggle, and yet not able to say anything about theirs. I think there's energy and a lot of potential in those people, potential that we can use.
TRIBE: You were there in the city jail on the first day of the Folsom prison strike, did people hear about it and what were people saying?

Tony: Everybody was behind it, too, A lot of the ex-cons, too, they've been to Folsom, and they're hoping something gets done, you know. And they talk about these ghings. Guys that have done a lot of time, 10, 15, 20 years, they talk about the changes, political changes that have been made in the prisons, like before how black guys would be fighting against the white guys or the chicanos. Now slowly but surely everybody's been getting together in a political war, which is amazing.
TRIBE: How do you feel white people have related to your case?
TONY: Some white people came in to help with our case, mainly white radicals, who had a genuine commitment to help us. On the whole, though, I feel dissatisfied, that not enough cooperation has been put into it, to build strong relations between white people and brown people.

We're shadows in this country. At least with black people, white society now talks about their problems. Many times you don't do anything about them, but just the mere fact that you talk about them means you have to admit that they're there, whether you want to or not. But you find that white people don't talk about our problems, they don't know WHO we are, they can't understand our culture – it's like we're shadows.

I can see that it's getting better, I think we've moved to an awareness period, where white people are seriously starting to consider our position in this

SHADOWS

country. But I just don't think it's going fast enough.

The white idea of the revolution of oppressed people is very limited. White activists haven't come down and seen life in the barrios, how people function in the barrios.

I think it's very necessary for brown people to build a strong organization which whites can look to and accept (its program and leaders as a whole). We're slowly getting to that point, and in a few years we'll have that.

TRIBE: In the last 18 months there've been a lot of heavy changes in the white movement, especially around the struggles of women and gay people. Were you able to relate to these things in jail?
TONY: I could relate to the struggle of women in only a limited manner because the platform of these people came into the jail as kind of isolated, and I didn't know everything that was involved in it. But you see a lot of gay people in jail, and you see how the system treats them as the lowest, at the bottom of everything. So I could relate to it because I was able to see it myself.

The level of awareness of gay prisoners was very high, especially the younger ones. They know who they are and they want to do, always pushing for acceptance. The older ones are just aware of their gayness, but the younger ones talk about power to the people, about moving in a political manner, which I think is good.
TRIBE: How do you find people in the barrios relating to the issues of women's liberation and gay liberation?
TONY: A lot of people in the barrio are looking at these struggles as secondary. The conditions that brown people live in are so bad that once they become political, their priority is to liberate their people as brown people. Of course it's bad to talk about oppression in degrees because oppression is oppression, period; and I think that we will be able to deal with it more in the future and accept it as another factor in the struggle as a whole.
TRIBE: Have you noticed any change in the attitude of people in the barrio towards women and gay people since you got out?
TONY: Towards women, yes. I can't say that there has been a real change in the attitude toward gays, but there has been a real change with women. In the barrio brown people have always had the idea of leaving the woman at home to do the work. Coming back out onto the streets now, I find that this has changed a lot. Women are becoming more active in politics, more active in the struggle. I think that more of this will happen because, slowly, the ideas are changing, the perspective of people is broadening.
TRIBE: I was wondering if there is anything happening in the community here dealing with the Panthers – the People's Covention?
TONY: I haven't heard anything about the convention. But the participation of the Black Panthers in our community has been strong. They were the first people to come in and help us, financially and morally. They have kept with us all throughout this long struggle. Before Bobby Seale got arrested, busted for Connecticut, he was very active with us, trying to help organize, because he had the experience, so that we have a lot to be grateful for.

When our case came down, and when the Panthers came in to help us, this was a great thing. It unified us (brown people and black people) even more, because of the militancy involved. It wasn't the Panthers coming to talk to moderate chicanos, it was the Panthers coming to talk to people who wanted to do something. So this brought the militant people together. Before this thing happened, the Brown Berets and the Black Panthers didn't really have any communication going. The relationship has gotten tighter, and I think it's going to move ahead faster and tighter than the relations between brown people and white people.
TRIBE: Do you feel that the people have definitively taken the offensive – that the turning point has been reached?
TONY: No, I don't think it has been reached yet. I think at this point the struggle is confused. People that have the resources, for example the Weathermen, are able to do these things, and many times they get away with it. If we're talking about armed struggle moving as a collective, then we're talking about all oppressed people, black, brown and white people, being really on the offensive, and I don't think the black people and the brown people are on the offensive as yet. I don't think the turning point has been reached yet. Maybe in the future.

I think the Weatherman's doing a great job, you know. The Weatherman gave up a lot of hangups, because they were white and rich and had no right in struggling, which is a lie, because any human being that has any dignity and sees oppression must move to try to alleviate that oppression, and I think the Weathermen are doing something for the people, whether people dig them or not. Obviously the white masses of the people don't support them, don't agree with their ideas or their actions. And I think as of this time that's the way it's going to remain. Of course many of the white people in the movement agree with their ideas and their actions. As of now I can't see any other way out of it, but to remain at the level where they have to stay by themselves, which is what they're doing. The communications are so extreme. I mean how can you talk to a white middle class person about the Weathermen?
TRIBE: Do you think black and brown communities aren't moving on the offensive because they have been taking the shit for so long that they have to build an idea of community defense?
TONY: A whole lot of people have to struggle before any kinds of moves are made. I think that as a whole black people and brown people are at a point where they are working collectively. I think black people have got the Black Panther Party, which is a strong organization in the black community, an organization a lot of black people look up to. But still, when you're talking about all the black people, we have a long way to go yet. The same with brown people. This has kept them from going on the offensive. I don't know if we'll ever get to that point. I think we just have to raise issues of self-defense, which is what the Black Panthers have done. This will unify the people more than anything else.
TRIBE: Do you feel that the revolutionary movement in this country is going to pick up a mass white base?
TONY: I think that white people are so tied down in the system, their security, the symbols of their security, they don't want to lose any of their material things, so of course this puts them on the defensive all the time. I think it will grow, maybe not to the size that it may amount to in the case of black people or brown people working collectively, young and old, but it will grow a little bigger. At this time so many more white people are aware. It used to be so limited. It's far from being a real mass, but you can see the advancement of people, and of course things change all the time, so I think the mass of the white people will grow.
TRIBE: Do you think it's likely that the 6 of you are going to hang together?
TONY: I think there's a very good chance that we're all going to stick together, work collectively. But that remains to be decided, merely because we're just coming out of jail right now, we're kind of resting up a little. Now that we're outside, we're kind of going through a period of finding out where everybody's at, so we can make decisions. Soon we'll have some kind of decision.

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		ADMISSION
FRI, SAT	ROBERT SAVAGE GROUP/ ONE HAND CLAPPING	$2.50
Sun	The Fourth Way/ Robbie Basho	2.00
Wed	New Tocaloma Swamp Band/ Thalassa	1.00
Thurs	Closed Turkey Day	

Fri Sat Nov 27, 28	Loading Zone/ Slo Loris
Sun Nov 29	Dan Hicks & his Hot Licks/Jeffery Cain
Wed Thur Oct 2, 3	Boz Scaggs/ Tower of Power

Dancing, beer, wine. food–minimum age 18.

NATIVE SON

East Bay's newest addition to the jazz scene
Presenting live jazz performances
Thur Fri Sat Sun 9:30 p.m.

Thur & Fri - Nov 19th & 20th: Norman Williams Quartet
Sat, Nov. 21st: Nommo Jazz Ensemble 9pm
Sunday, Nov 22: Nommo Jazz Ensemble 6pm

Food, Beer, Wine

3126 Shattuck Ave. Berkeley 845-1556

MANDRAKE'S

BEER · WINE · DANCING · NO MINORS · 10th & UNIVERSITY · BERKELEY · 845-9065

Fri Sat Sun Nov 20, 21, 22	FLAMING GROOVIES
Nov 23 - 26	CLOSED
Fri Sat Sun Nov 27, 28, 29	COMMANDER CODY

PEPPERLAND

LEON RUSSELL

CAPTAIN BEEFHEART and his MAGIC BAND

SPECIAL GUEST STAR

CLOVER TRUK — BROTHERHOOD of LIGHTS

QUADROPHONIC SOUND

$3.50 8:30=2AM

731 EAST FRANCISCO BLVD.
SAN RAFAEL 457-3731

TELEGRAPH REPERTORY CINEMA

2533 Telegraph Ave.,
Berkeley 848-8650

NOVEMBER 19 through 25
CINEMA I
TREASURE ISLAND (1934 with WALLACE BEERY and Jackie Cooper 4:30 - 8:30
CAPTAINS COURAGEOUS (1937) with Spencer Tracy, Freddie Bartholomew and Lionel Barrymore 6:30 - 10:30

CINEMA II
CHAPLIN'S THE GOLD RUSH (1925) 4:30 - 7:20 - 10:15
MAE WEST in KLONDIKE ANNIE (1936) 5:55 - 8:45

FRIDAY - SATURDAY MIDNIGHT HORROR SHOW: Edgar Allen Poe's THE RAVEN (Color - Cinemascope) and excerpts from DOOM OF DRACULA

SHATTUCK AT HASTI THE NEW BERKELEY THEATRE 848-4300

NOW PLAYING
Exclusive Eastbay Showing

.....A PICTURE SO POTENT AND INCISIVE IN IT'S TRANSFORMATION OF SCIENCE FICTION NIGHTMARE TO REALITY. GO AND SEE IT AND TAKE YOUR CONGRESSMAN WITH YOU!
—Anitra Earle S.F. Chronicle

No Blade Of Grass R

8:45 P.M.
UNDERGROUND
AT 7:00-10:30
MAT. SAT./SUN.
FROM 12:05

MGM
Filmed in Panavision and Metrocolor
Robert Goulet in "UNDERGROUND" GP
COLOR by DeLuxe

Festival of African-American Performing Arts

AN EVENING OF AFRICAN-AMERICAN MUSIC INTRODUCING:
HUGH MASEKELA & THE UNION OF SOUTH AFRICA
FEATURING SPECIAL GUEST ARTIST LETTA MBULU

HARDING THEATER 616 DIVISADERO SAN FRANCISCO 567-0884
TEN O'CLOCK: FRIDAY NOV. 27 FRIDAY DEC. 4
SATURDAY NOV. 28 SATURDAY DEC. 5
SUNDAY NOV. 29 SUNDAY DEC. 6
$3.50
SUNDAYS, STUDENT I.D. OR WITH THIS AD $2.50

A WARNING TO MAYOR ALIOTO:
FLAP
IS COMING.

THE INDIANS HAVE ALREADY CLAIMED ALCATRAZ.
CITY HALL MAY BE NEXT.
YOU HAVE BEEN WARNED.

Starts WEDNESDAY Nov. 25th. At ALHAMBRA Theatre S.F.

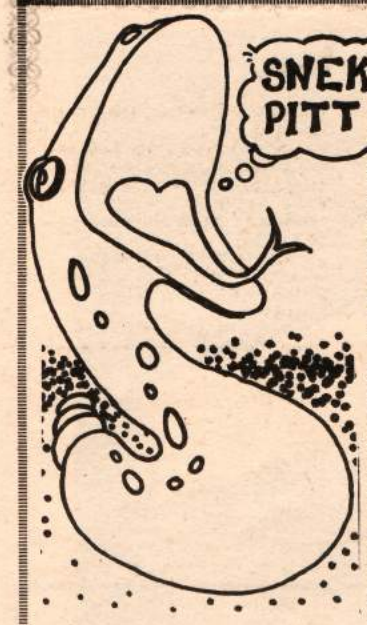
BEST SELLER

BLACK SABBATH

British Quartet Takes off with Debut Album

Black Sabbath is a lot of things — British and the best selling new rock group on Warner Bros. Records, for starters. A couple of things they aren't though, and we and they insist that no one lump them in with witches, warlocks, werewolves or other black magic by-products.

"Black Sabbath," the group's first LP, has already earned the group extensive followings on both coasts with its eminently massive sound. The quartet has followed this impressive introduction with an album — "Paranoid" — which jumped to the top of the British charts and which is scheduled for momentary release here by Warner Bros. Records (and tapes, distributed by Ampex.)



KIMBERLY ANN GUIDOTTI We love you! call home. Mom.

KEITH EVANS: Call Judy in Los Angeles (213) 432-7594 collect.

ARE You leaving town? Donate your furniture, office and food supplies to Venceremos Brigade 933 Channing Way, Bkly 845-6326

JANIS B: call 604-879-8977. ——— Love always, Hillary.

STORE FRONT for rent at 2361 San Pablo Ave. Move right in $165./mo. 655-0856

SUSAN & MARIE S.
IN DETROIT:
I've got yr. checks and lost your address. Call me at work. Sorry for the fuck-up.
—kw

NANCY HUDSON call Bert 782-6354 leave address phone.

BEAT THE DRAFT — methods guaranteed to get the draft board off your back! 50c. booklet. KCRD; PO Box 565; Kalamazoo Mich. 49005.

J PATRICK KELLY call Janis at 843-8987 would dig getting back into singing with you.

AQUARIAN TRENDS SYMPOSIUM
"NEW AGE"
ART-MUSIC-METAPHYSICS
Nov. 21-22, PALO ALTO RICKEY'S HYATT HOUSE 4219 EL CAMINO REAL. Call "Vern" or "Arlene" for info. 408/732-4073.

MARY RODD Please call Tom. Judy's brother David in Berk. Knows the No. Call him 843-8409.

WANTED CANDLEMAKERS for consignment work! Phone Nappa 707 / 224-1675.

WANTED: LAWYER with knowledge of unemployment insurance. Soon as possible. Chas. Wolf, 621-1172.

MILLIE ELEY, ex-bookkeeper at Ramparts, wants part-time job. Local refs. 524-7857.

WANTED to rent now lodge or camp for use by artists for growth center 1925 Stuart, Berkeley.

REED RIET AN SPEEK foenetiklee — tseezee. $1. Foenetiks 1515 Pacific Ave Venice Cal. Apt. 307, 90291.

JAN BAUN SOMEWHERE IN WISCONSIN. . .(Maybe still in La Crosse?) Remember Matthews? Whatcha been doin? CROWBAIT is alive and well at the Tribe. . .

MAIL ORDER

HARD TO GET CHEMICALS CITRAL INDOLE ETC. LIST 50cts. PASADENA CHEMICAL CO. BOX 2414-D PASADENA CAL. 91105

JIMI HENDRIX 1945-1970 32 pgs. of photos, stories, lyrics & poster only 75 cnts & 25 cnts postage. Send $1 to: M. Baxter, 4722-Foothill Oakland Cal. 94600.

GET STONED
Trip out with "Acapulco Red," 100% legal turn-on. 20 number lid, $2.00, 3/$5, 7/$10. Guaranteed. Rush order to:
THE SEED
Box 36241-BT Hollywood 90036

WEAPONS!
Lethal, legal, & silent. Info 25c. Box 1768-B, San Jose, Ca.

SUBSCRIBE TO VELVET GLOVE. Short stories, poetry, photos, articles "FREE WOMEN WRITING FREELY" $3 for 6 months. PO Box 188 Livermore, Ca.

NATURAL LIFE STYLES
Seasonal quarterly in the whole earth spirit of information exchange and real good news for mobicentric survival — gourmet backpacking — organic dining — communal cooking — internal ecology — diet philosophies — growing — sources — herbal lore — environmental art — crafts — laughing abundance — sun kitchen — free ads for home industry, send us your ideas, tips, experiences, recipes etc. and we will send you 10 copies of the issue which includes your contribution. THE REAL FOOD STORE, 530 MAIN, NEW PALTZ, N.Y. 12561 50c. issue, year $1.50, 10 copies $2.50

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TAKE A TRIP
"Turn On" with the "FAMOUS TRIP - OUT BOOK." Sure-fire formulae to make "Hash" from Legal Chemicals. Make "Peyote," "DMT," "Cannabis," "LSD" etc. Do it NOW!! Send $2.00 to:
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Box 36347-BT, Hollywood 90036

LEGAL GOLD
Turn-on guaranteed. Just like grass, cook or smoke it. Large, cleaned, $2.00 lid makes 20 joints. 3 lids $5.00, 7 lids $10.
Dealers Wanted
WINNER
Box 48475-BT Hollywood 90048.

PEACE FLAGS 3 x 4½ ft. Washable $5 ea 2/$9 + 50c hdl. W.A. Enterprises PO Box 3591-C Chula Vista Ca. 92011 (Dealer)

MASSAGE

YOUNG LADIES to give hand massage. Private studio or your home. Steam cabinet available. Open daily 2490 Channing Way, Suite 219. Berkeley 841-5558.

FOR SALE

SKIS, POLES and carry case for $30 or 8-track tapes. 421-4200 ext. 210 or 564-8187.

HOLLIDAY'S BARBER SHOP WIGS — EXTRA BARBS. 2551 MISSION STREET
SAN FRANCISCO

WATER BEDS I have several vinyl, leak proof, King and Queen size water beds at peoples prices $60 285-2979

COMPLETE VW TOOL SET Everything John Muir says you need to keep your bug in shape $80 1604 Lincoln

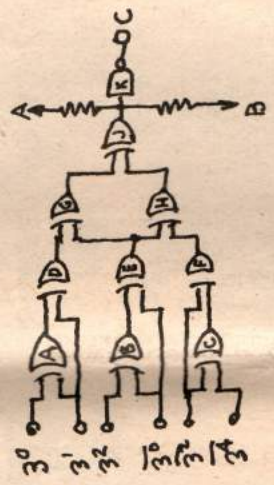
YOUR OWN LIGHT SHOW for parties. Rent Equip. 841-5594

PROFESSIONAL LIGHT SHOWS by the Lighthouse Co. 841-5594

CAMERA MAMIYA SEKOR C3, Pro 2¼ x 2¼, 105 mm., made for interchangeable lenses, $100 or offer Contact Bob c/o Tribe

NATAL CHART POSTERS
Your horoscope on a 2' by 3' poster. Artistically done. No computers. Aspected, accurate. $5 For $10 we'll do the chart as well. Special couples poster too.
ENTERPRISES
527-2863

BROWN SUEDE JACKET with fringes. New. Women's 9-10. $40 or trade. Call 451-4928.



PEOPLE

NEED A WOMAN 18 & to hitch around Amerika in February. I provide food and supplies. Write Tom PO Box 1407 Chico Calif. 95926. Peace.

WANTED — Community minded men and women any age who are tired of encounter, do - your - own - thing and other translations of the Freudian notion that aggression anger and hostility are instincts and for whom sharing, concern and love are not words to be sneered at Box 8944 Emeryvill Ca. 94608

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STREET _____

CITY _____ STATE _____ ZIP _____

Send to the BERKELEY TRIBE, P.O. Box 9043, Berkeley, California 94709

TRUCKIN'

CYCLOPS MOVING
light hauling bay area cheap call Tony at 465-7315.

THE PUSSYCAT MOVERS: 2 men, 14 ft. truck, blankets, for haul or move. Call Ed Katz 548-7218

WHEELS

VW BUS 63 Sunroof, gas heater. $500 282-6653

MECHANIC WITH TOOLS much experienced foreign domestic. Recent Detroit escapee would like to work for and with good people. 346-5044.

I BUY CARS & bikes in need of repair. 548-1136, 524-0580.

CORVAIR 62 uses no oil runs good but needs a clutch. Best offer call Jacques 848-9458.

JOURNEYMAN MECHANIC still working for the people. Conscientious repairs on all makes. Bob 652-2340.

VW BUS FOR SALE SAVE $$. Trans needs work. 1000 mi. on super-rebuilt 1600 eng. $1000 — Tim Rose 2729 Derby — no phone.

58 TRIUMPH 650cc chopped rebuilt engine $500 also 61 VW $350 — 548-1136, 524-0580

AUTOMOBILE REPAIRING
All makes — Expert work 25 years experience LOW PRICES 397-4124
ATLAS AUTO REPAIRING
920 Folsom St. SF

FOR SALE: 1 TON DODGE MAIL TRUCK camper interior 653-0614

AUTO GLASS INSTALLED
FAST EXPERT WORK
REASONABLE PRICES
PACIFIC AUTO GLASS CO.
920 Folsom St., S.F.

1970 FIAT SIATA must sell call 893-3642 Ans. Svc.

TOM'S FOREIGN CYCLE
Tune-up and repair at resonable rates. BMW too. 527-7567, 658-9979

VOLKSWAGEN REPAIRS
Experienced mechanic; all work guaranteed. Some rates — for parts AND labor: Tuneup $15, clutch $43 — valve job $90, rings & valves $115. Also brakes $ complete overhauls. Call for free estimate Charlie 849-3125

ENCOUNTER

ENCOUNTER PEOPLE PARTY Sunset Workshops. See Display Ad.

GESTALT & DIRECT body approaches. 2 Experienced leaders. For info: Send self-addressed stamped envelope to "Group" 1601-A Bonita Berkeley 94709.

COUNSELING — marriage, family, sex, drug abuse. Professionally trained therapist. Low fee. Box 9404 Berk. 94709

SEREN DIPITY

MUSIC SWITCHBOARD needs office supplies, desk, couch, and rug. . .Please help! Office at 1001 D St., San Rafael. . .or call 457-2104. Love, peace, music. . .

TRIBE STAFFER does quality graphic % comm. art & ad design. Reas. rates. Contact Hank at the Tribe.

CREATIVE PHOTOGRAPHY
No job too big or small. Call Don at the TRIBE, 549-3391

MODELS

MODELS WANTED
357 Grove S.F. 864-3657

STUDIO & MODELS
357 Grove S.F.

PADS

PEOPLE'S ARCHITECTURE needs a house to rent with option to buy. They are willing to make repairs and improvements. If you have such or know of, call 849-2577

GIGS

ARTISTS!
I will build stretched canvases any size or dimension. Reasonable rates call 654-2105

SOUNDS

EXPERIENCED DRUMMER Looking for hard rock band call 893-3642 Ans. Svc.

SEND US AN AD

The ads cost 50c a line.
All ads are payable in advance.
Each line is 27 units, 22 if all caps. Each letter, space, and punctuation mark count as a unit.
No ads will be taken over the phone.
Ads must be in before 6 p.m. Tuesday to be printed that week.

date _____ lines _____ weeks _____ $ _____

name _____

address _____

phone _____

GEORGE cont'd

NEEDS

*Transportation for persons wishing to visit San Quentin, San Bruno, Santa Rita, Vacaville, Soledad; call Connections, 330 Ellis St, SF; 673-0298.

*Free Store needs food, beds, refrig., toys, stoves, people; 5351 Foothill, Oakland; 533-7210.

*Stanford Community Children's Center is being organized. They need funds for staff and materials. 500 Willow Road, Stanford, (415) 373-8138

*Ethnic Enterprises needs models, musical groups, singers, dance routines, expressive dialogue, production writers & technicians; contact Eleanor Gould, Inter-Group Services, Laney College, 1001 3rd Ave, Oak. 465-4620.

*Free Church, Berk., needs more people, wants to remain open 24 hours—so let's help; 2389 Oregon, 549-0649.

* SF Mime Troupe would like to five free puppet shows for children in underprivileged areas. Contact Walter Jones, 431-1984.

*Space available for movement groups to meet. Downtown Peace Coalition, SF. Call 989-7290.

*All women artists (painters, film makers, poets, composers, sculptors etc.) who want to exhibit in/thru a major museum w/ Women's Lib call Patricia at 285-3765.

**Generator & 16mm projectors, Solidarity films, 843-7888

CONTINUING

*COMMITTEE OF RIGHTS of the disabled (welfare recipients on ATD) meets 1st & 3rd Tues, 7:30pm, Glide memorial church, ellis and taylor sf.

**Play Baroque Chamber Music Weekly. Info 843-7165 or 549-3524.

**New Group Theater, 11 Dottore, Bishop's Coffee House, 1437 Harrison, Oakland, around 10 pm.

**New Shakespeare Co., multiracial classical rep theater is now interviewing actresses and actors for company membership: call 771-5290.

**The Anagnorisis Group explores the illusions which imprison us in ignorance; 8:00 pm; Tuesdays, SF Unitarian Church, 1187 Franklin; in Bkly, Newman Hall, 2700 Dwight; 525-2663

**Wobblies: IWW regular meetings in SF 1st Sunday, Bkly-Oak. 3rd Sunday of each month; 647-8025 (SF), 658-0793 (Oak.)

**Hallelujah! The Ghree Rings, a group of Arabs, Christians and Jews bringing peace to Palestine; Fridays, 7:30 pm; call 836-5690.

**Uppity Feminist Fishing Boat, Free, Info: phone 841-2345

**New Group Theatre, IL DOTTORE, Bishop's Coffee House, Oklnd 10 pm

**The news, 6:30-7 pm (rebroadcast 7 am wkdays & 8am skends) Open hour (issues and events too current to pre-schedule, sometimes tedious but sometimes right on), 8-9 pm weekdays, KPFA (94.1 FM)

**Wednesdays: experimental interpersonal interaction; 7:30pm. FREE. Phone 549-1610

*Self Exploration in the near - and - now. Trusting - sharing group. Tuesdays, noon - 2:30pm. 664-6180 647-8019. $2.50

Sundays:
Gay Liberation meets at War Resisters League, 833 Haight, 8pm

**Unconceptual psychology: the art of examining a problem. Tues, Fri, Sat, Sun 8pm, 451 Frederick, SF, 661-0699

T.G.B. fones

Abortion Communication 387-6480
Abortion Cnsling ...922-1720
ACLU: Bkly 548-1322
SF 433-2750
Amer. Indian Cntr ..552-1071
Bar Sinister 849-2904
Berk Ecol. Cntr ... 548-2220
Bkly Fire Dept 845-1710
Bkly Neighborhood Legal Ass't 841-9274
Bkly RaP Center ... 548-2570
Berkeley TRIBE ... 549-3391
Bkly Coalition 848-4085
Bkly Solidarity Committee 549-3977
Bethlehem Community Cntr 452-2245
Black Panther Party 465-5047
Childbirth Educ'n .. 841-0738
Committee to Defend Polit. Prisoners 285-2360
Consc Objectrs 397-6917
CPE (UC campus).....642-6727
Citizens Alert SF .. 776-9669
Daily Californian .. 642-3932
Draft Help: Oak ... 451-1672
SF 863-0775
Derby St. Women's Collective 548-5599
Drug Counsl. & Info 843-1581
E. Bay Educ'ucation Switchboard 548-1204
Education Switchboard, SF 863-1200
E.Bay Open Housng 632-9111
Ecology Action ... 843-1820
Economic Action for Peace 642-6586
Economic Opportunity Office 841-9151
Everyman Free Clinic 861-8883
Family Planning ... 845-6550
Food Stamps:Bkly . 849-2460
SF 558-5662
Free Bail Proj.SF .. 522-2202
Free Black ClinicSF 922-9927
Free Church Bkly .. 549-0649
Free Clinic Bkly ... 548-2570
Free Drug Treat.SF 621-9758
Free Hashbry Clin. . 431-1714
Free Medical Clinic, Centro de Salud 285-3655
Free Store 533-7210
Free Univ. Bkly ... 841-6794
Gay Lib 843-6982
Haight-Ashbury Free Church 621-9553
Haight-Ashbury Draft Counsel 621-9553
Heliotrope SF 931-1693
Huckleberry's for Runaways 731-3921
I.D.E.A.S 387-5999
Indian Center 362-5822
KMPX 771-8503
Light Artists Guild . 359-5430
Marin Peace Coalit . 454-9781
MDM . 621-6635 & 532-0327
Mission Newsreel .. 282-0855
Mobile Help Unit: Office 421-9850
Mobile Phone ... 954-7304
Music Switchbd SF . 861-8889
New Mobe 863-9289
Newsreel 621-6196
NOW 564-564-0181
OM 655-6844
NCCF 841-5501
Peace and Freedom Party ....864-2377, 922-1462(PM)
Pentagon GI Coffeehouse 832-0686
Peoples Arch'tct ... 845-9627
Personal Problems . 548-3435
Planned Parenthood:
E. Bay 654-3212
SF 567-0870
Teen Clinic 922-1720
Police Complaint Center 548-0921
Pregnancy Counsel:
SF 922-1720
Oak 654-4075
Pregnancy Test:
Bkly 845-6550
Oak 654-4075
Rabbi Eli Burkow .. 584-2164
Ramparts 849-4771
Resistance: Oak ... 465-1819
SF 526-1910
Runaway Cntr. 849-1402
SF Ecology Cntr .. 391-SMOG
SF Newsreel 626-6196
Sex'l Freedom Lgue 654-0316

Soledad Brothers Defense 626-2533
Suicide Prevention:
Alameda Cnty N . 849-2212
SF 221-1424
Contra Costa 939-3232
Switchboards:
Bkly 549-0649
E. Oak 569-6369
Fogline 665-2721
Gay 843-6982
Haight-Ash 387-7000
Marin 456-5300
Marin Music 457-2104
Music 861-8889
SF 626-0627
San Jose 295-2938
Alameda 522-8363
W. Oak Legal 836-3013
Venceremos B'gde . 845-6326
Taxi Unlimited 841-2345
Teen Krisis 237-4667
Torch 841-9151
Trading Post 626-9641
Turn-On Cntr SF .. 626-0267
United Farm Workers: .... 282-3772 & 989-7658
War Resist Lgue ... 626-6976
Welfare Rights Org:
Alameda Cnty 638-0702
Mission 648-7580
SF 392-8076
Women's Center ... 845-9403
Women's Lib.SF ... 861-2114
Women's Center Birth Cn'trl & Abortion 843-5595
Youth Coalition ... 843-6394

THRILL fones

ALTERNATIVE FUTURES COMMUNE: 2012 Pine SF: 922-8846
AUDIUM: 209 4th Ave SF: 387-5630
BABYLON: 2504 San Pablo Bkly: 848-9343
BASTA YA: 260 Valencia SF: MA 1-9161
BISHOPS COFFEE HOUSE: 1437 Harrison Oak: 835-3366
BKLY ART CENTER: 1275 Walnut St Bkly
BKLY COMMUNITY THEATRE: Grove & Allston Way Bkly: 644-6863
BLUE UNICORN: 1924 Hayes SF: 752-6710
BOTH-AND: 350 Divisadero SF
CANYON CINEMATHEQUE: 756 Union SF: 332-1514
CEDAR BONITA: 1606 Bonita Bkly
COLLEGE OF ARTS AND CRAFTS: B'way & College Oak: 653-8118
COMMITTEE THEATER: 622 B'way SF
ENCORE THEATRE: 422 Mason SF: 397-7787
FAMILY DOG: 660 Great Highway SF: 752-8664
FETHERS PT FILM SOC: 4416 18th St SF: 861-5491
FILLMORE AUD: 1805 Geary SF: 567-9170
FREIGHT and SALVAGE: 1827 San Pablo Bkly: 548-1761
GEORGE'S LOG CABIN: 2629 Bayshore Blvd SF: 334-8660
HOUSE OF JOY no. 2: 1145 55th St Oak: 654-9222
INN OF THE BEGINNING: 6201 Redwood Highway Cotati [707] 795-9955
INTERSECTION: 756 Union SF: 397-6061
JULIAN THEATRE: 953 DeHaro SF: 647-8098
JEWISH COMMUNITY CENTER: 3200 California St SF: 346-6040
KEYSTONE KORNER: Valleju & Stockton SF: 781-0697
LANDS END PUB: 1545 Calif SF: 673-9779
LIONS SHARE: 50 Red Hill AVe San Anselmo: 454-9856
MANDRAKE'S: 10th & Univ Bkly: 845-9065
MATRIX: 3138 Fillmore SF, 567-0118
MIME TROUPE: 431-1984
MOOSE CITY CLUB THEATER: 1428 Alice Oak: 834-5722
MUSIC SWITCHBOARD: 1380 Howard SF: 861-8889
NATIVE SON: 3126 Shattuck Berk: 845-1556
NEW MONK: 2119 University Berk: 841-9903
NEW ORLEANS HOUSE: 1505 San Pablo Bkly: 525-2221
NORTH BEACH GALLERY CAFE: 576 Vallejo SF: 434-1305
NORTHSIDE THEATRE: 1828 Euclid Bkly: 841-2648
PALACE THEATER: Columbus & Powell SF: 861-4396
POPPYCOCK: 135 University Palo Alto: 325-4620
PETA'S COFFEEHOUSE: Columbus & Union SF: 982-4999
SEVENTH SEAL: 2309 Bowditch Bkly: 848-0269
SF ART INSTITUTE: 771-7020
SF CINEMA WORKSHOP: 771-2177
SF MUSEUM OF ART: McAllister at Van Ness SF: 863-8800
STEPPENWOLF: 2136 San Pablo Bkly
SURF THEATER: 46th & Irving SF: 664-6300
TELEREP CINEMA I & II: 2533 Telegraph Bkly: 848-8650
THE THEATRE: 2980 College Ave Bkly: 848-2791
TROPICORO: 831 B'way SF: 982-6611
VETERANS WAR MEM: Van Ness & McAllister SF
YWCA BERKELEY: 2134 Allston Way: 848-1882

paint in

Read the handwriting on the wall—
Paint the handwriting on the wall.
The words of the prophets are written
on the subway walls
and tenement halls
and the Forum wall.
Who ripped off the People's Wall?
Macho men ripped off our wall.
Come and make pictures—
sisters are not bitches.
Draw some witches
then we'll make some switches.
Come paint the Wall— corner of Haste and Telegraph at noon on Sat.,
Nov. 21. Bring paint, brushes, sacraments.

tell us

We're still in a tense financial situation, so we're having a film benefit for ourselves in December. We'd dig it if our sisters and brothers would come in (1701 Grove) and tell us what films they'd like to see.

All Power to the People.

The Tribe

THEATER

**3 local black plays: The Suicide, And We Own the Night, Clara's Old Man, Merritt Aud, 8 pm.

*Inherit the Wind, El Cerrito Little Theater, Ashbury & Eureka, EC, 8 pm, $1.50.

HAPPENINGS

*Dancer's Workshop in The New Time Shuffle, 630 Nevada St, Saus, $3.50.

**WOMEN needed: discuss making radio tapes, 8 pm, Women's Cntr, 1126 Addison, Berk. 653-8090.

**FREE ANGELA, STOP GENOCIDE: Federal Bldg, 450 Golden Gate, SF, 11:30 am, 626-1424.

GO.

Friday Nov. 20

SOUNDS

*Jazz, Cedar Bonita Coffee House, 1606 Bonita, Berk., $.50

*The Brotherhood—Jerry Hahn, Lion's Share, SA

*Flamin Groovies, Mandrake's, $2.

*Ramblin Jack Elliott, Matrix, SF, 8:30, $2.

*The Dells, The Younghearts, The Whispers, Bkly Comm The., 8:30, $3.50-5.50

*Big Black & The Congregation, Sportsman's Club, 9 pm-2 am, $2.50.

*Ali Akbar Khan, 8 pm, College of Marin, Olmey Hall, $2.

hey look

Brothers and Sisters;

We're changing the time of our Friday meetings to 3pm instead of 4pm because Tribe women are taking karate with other sisters from the community. We invite you all to come to our meetings, usually on Fridays. We criticize the last issue, talk about a story list for the next one, and just rap.

Also, since it's turkey time the Tribe's coming out a day early next week (Wed. not Thurs.).

Love

the Tribe

psst!

FLICKS

*8½, UCSF Med Sci Aud, 7:30, $1.

*Rebecca & Hound of the Baskervilles, Surf Interplayers, Beach nr. Hyde, SF, $2.

*Kurosawa's Red Beard, Surf, Irving at 46th, SF, 664-6300. How I Won the War & 1000 Clowns, Northside (A). A Day at the Races & Pat and Mike, Northside (B).

OOPS (HEH-HEH!) FOR FRIDAY THA 20TH, SEE P. 27 ALSO!—CERTAIN LISTINGS IS MISSING—ESPECIALLY FLICKS & SOUNDS—BUT THEY'RE ALL IN THE DISPLAY ADS

saturn's dau

SOUNDS

*Frontier & Homestead Act, Inn of the Beginning, 795-9955, $1.75
*Steve Miller, Country Joe, Big Sisters & Roxie; Winterland, Post & Steiner, SF, $3.50, 8pm - 2am
*Ten Years After, Mylon, Berkeley Comm. The., 7 & 10pm, $3.50-5.50
*Fauve Requiem at Richmond Chorus, Grace Lutheran Church, 24th & Berrett, Richmond, 7:30pm
*Brotherhood - Jerry Hahn, Lions Share, 8pm
*Flaming Groovies, Mandrakes, $2, 845-9065
*Ramblin Jack Elliott, Matrix, 8:30pm, $2
*Bill Woodue, Linda Allen, Family Pharmacy, 2801 Calif SF
*Big Black & the Congregation, Sportsmans Club, 5319 Grove, Oak, $2.50
*Rich Kampf, 7th Seal Coffeehouse, 9pm
*Holiday Bazaar (benefit Friends Committee on Legislation), Friends Mtg House, Walnut & Vine Bkly, 9:30 - 4pm, 752-7887

FLICKS

*Kurosawa's Red Beard, Surf, Irving at 46th, SF, 664-6300
*Rebecca, Hound of the Baskervilles, Surf Interplayers, 776-6693
*How I Won the War, A Thousand Clowns (Studio A), Day at the Races & Pat & Mike (Studio B), Northside Theatre

THEATER

**3 one-act plays (Black Bay Area playwrights) - The Suicide, & We Own the Night, Clara's Ole Man - Merritt Coll. Aud, 5714 Grove St Oak, 8pm, FREE
*Bread & Puppet Theatre, Julian Theatre, 953 DeHaro SF, 8:30pm, $1
*Plume of Miss Jean Brodie, Lone Mt. Theatre, Anza & Parker, SF, 8:30pm, $2, ($1 students), 752-7000 ext. 270
*Miller's The Crucible, BHS, Little Theatre, Allston betw. Grove & Milvia, Bkly, 644-6847, $1.50

HAPPENING

*Folk Israeli Dancing w/ Knishes, Blintzes, Felafel - 9pm, $1.25
**Work/party to improve People's Park Annex. Bring what you got/ need. Stew later. 10am - all day, Hearst & Grant, 845-9627

sun's day

SOUNDS

**Pianists Wanda Krasoff & William Jackson; selections from Mozart, Bach, Beethoven; 3pm, Oakland Museum (273-3009).
**Folk night, the Inn of the Beginning, (795-9955).
*Mandrakes, Flamin' Groovies, 845-9065
*Michael Fletcher, at Family Pharmacy, 2801 California, SF.

FLICKS

**Olympia I, Festival of the People (1936) directed by Leni Riefenstahl (Germany), 2pm.
*Hitchcock's Rebecca & BAsil Rathbone in The Hound of the BAskervilles, & short Ken De Ray's Riding Out, Surf Interplayers, Beach St SF, 776-6693
*Kurosawa's Red Beard, Surf, Irving at 46th, 664-6300
**Kurosawa's Seven Samurai, 7pm, Merritt Auditorium.
*Northside, Studio A: How I Won the War: Studio B, A Day at the Races & Pat & Mike

THEATER

*Line, by Israel Horowitz, by the Company Theatre, at the Blind Lemon, 2362 San Pablo, Berk; 658-9593
*Improvisational Drama, 7:30pm, 1606 Bonita, Bkly, 50 cent donation; refreshments 527-6189

HAPPENINGS

**Leonard Wolf speaks on his book The Passion of Israel, with exhibit and sales of childrens books; 8:15pm, United Jewish Community Center, 346-6040, 3200 California St, SF
**Wetback Poetry presents Tom Cusin & Carmen Vigil, 2pm, 756 Union St SF, 397-6061
**Interview with Los Siete & one junior Robert Hijar, with Travis T. Hip, 9pm - 1am, KSAN-FM 95.

moon's day

SOUNDS

*Bread & Puppet Theater: Fire, Mississippi, The Difficult Life of Uncle Fatso, Pauley Ballroom, UCB, 8:30pm, $1
*Open auditions, Family Farmacy, 2801 CAlif. SF
*Country Joe, Pitschel Players, 8pm, 412 Broadway, SF: benefit for Food program of UC Med School, $3

FLICKS

*"Rebecca" & "Hound of the Baskervilles," Surf Interplayers, Beach nr. Hyde, SF, $2
*Kurosawa's Red Beard, Surf, Irvingt 46th, SF, 664-6300
*How I Won thy War, 1000 Clowns Northside Studio A; A Day at the Races & Pat & Mike, Northside Studio B.

HAPPENINGS

**Franz Schumann at War Crimes Tribunal: nuclear weapons on campus, Pauley Ballroom, UCB, 7:30pm. well-read family gathers no moss.
*Games & Wine night, 1001 Pine, SF, 8-11, $, 387-5999. "It certainly ain't ping-pong."
*Know your Child: Sibling rivalry w/ Joan Robbins, 9:30 - 11:30, 3200 Calif St SF, $2.50. Babysitting available. What does a Jewish mother know about children?

tew's day

SOUNDS

**The Scene Today - Emilio Osta, pianist. Room C-8, Merritt Coll, 5714 Grove St Oak, 11am
*Jerry Hahn Brohood, Matrix, 8:30pm, $2
*Cyprus, Gallery Steall, Kontrapshun, Fillmore West, 8:30pm, $1
*Peter Buswell, Family Pharmacy, 2801 Calif Sf

FLICKS

*Kurosawa's Red Beard, Surf, Irving at 46th, SF, 664-6300
*Rebecca, Hound of the Baskervilles, Surf Interplayers, 776-6693
*How I Won the War, 1000 Clowns (A) & Marx Bros. A Day at the Races, Pat & Mike (B), Northside Theatre
*Dumbo & Donald Duck in Mathmagic Land, 3200 Calif St, SF, 7 & 9pm, $1.25

THEATER

*Bread & Puppet Theater - Intersection, 756 Union St SF, 8:30pm, $1
**East BAy Sharks ("We havyonce & for all eliminated that eternal gap betw. theory & practice by eliminating theory), Poetry Center, SF State, 1600 Holloway SF, 469-2227, FREE
*Les Enfants de Paradise, Int'l House, Piedmont & Bancroft Bldg, 6, 8 & 10pm, $1.25

HAPPENINGS

**Poets - open reading for anthol. of Underground Poetry, Douglas Fir Froom, 4th Flr. Student Union, UC Campus 5-7:30pm
*Alpine Lib. Front, Glide Church Dining Room, Ellis & Taylor, SF, 7:30pm, 931-3939.
*Dr. J.M. Dusay discusses 'I'm OK - you're OK', 3200 Calif st, SF, 8pm, $1.25

woden's day

SOUNDS

*Tommy & the Teen Tones, The Inn's Kitchen, $.50
*Jerry Hahn Brotherhood, Matrix, SF, 8:30, $2

FLICKS

*Orson Welles in "Lady from Shanghai" & "The Third Man," Surf Interplayers, Beach nr Hyde, SF, $2
*Okamoto's Kill & Sword of Doom, Surf, Irving at 46th, SF, 664-6300
*Report from China w/ talk by Maud Russell, Merritt rm. 116, 7 & 9:30, $.25
*Phantom of the Opera & the White Zombie, Northside

HAPPENINGS

*The Single Parent: Planning, 3200 Calif St, SF, 8pm, $2.50
*Folk dance, 3200 Calif, St, SF, 8pm, $1
**Book Talk: gestalt therapy & encounter grous, 3200 Calif St, SF, 7:30pm

thor's day

SOUNDS

*Chambers Brothers, Guess Who, Gypsy, Ashton / Gardner / & Dyke, Winterland Ballroom, $3.50
*Elvin Bishop Group (outasight), & Sha Na Na, Fillmore West; lights by Crimson Madness, 8:30pm - 2am, 621-0487

FLICKS

*Hitchcock's Rebecca, Basil Rathbone in Hound of the Baskervilles & short Ken De Ray's Riding Out, Surf Interplayers, SF 776-6693
*Okamoto's Kill & Sword of Doom, Surf, Irving at 46th, 664-6300
*Northside, Lon Chaney Phantom of the Opera, & Bela Lugosi, the White Zombie

THEATER

*Merchant of Venice, Am. Conservatory Theater, 450 Geary St, SF.

freya's day

SOUNDS

*Chambers Bros., Guess Who, Gypsy, Ashton / Gardner / & Dyke, Winterland Ballroom, $3.50
*Sea Train at the Inn of the Beginning (795-9955)
*Commander Cody at Mandrakes, $2, (845-9065)
*Elvin Bishop Group (Right On) & Sha Na Na, Fillmore West; lights by Crimson Madness; 8:30 - 2am, (621-0487)

FLICKS

*Hitchcock's Rebecca, Basil Rathbone in The Hound of the Baskervilles & short, at Surf Interplayers, Beach St SF, 776-6693
*Okamoto's Kill and Sword of Doom, Surf, Irving at 46th, 664-6300
*O'Neill Long Days Journey, General $1, Students 75c, 7:30pm, 500 Parnassus Ave SF
*Northside, Lon Chaney Phantom of the Opera, Bela Lugosi The Whate Zombie.

THEATER

*Ionesco's The Killer with No Motive, 8:30, 953 DeHaro, SF, $2 647-8098
*Multi-media design show by Kaisik Wong, Palace Theatre, Columbus & Powell, SF

HAPPENING

*Yoga, 9:30 - 10:30am, United Jewish Center, SF

art

**The Bus Ride; a photographic essay. Opens Nov. 1 at The New Gallery, 1027 Hayes, SF
***"Fiber - Glass", an exhibit of weaving by Candace Crockett & Sculptural glass by Jim Wayne. Ames Gallery, Oct 30 - Nov. 26
**Paintings, prints, and drawings of Robert Fried & silkscreen prints of Marko Spalatin. Thru November 7.
**SF Museum of Art: Unitary Forms thru Nov. 1; Kandinsky watercolors, thru Nov. 1.
***"Pierres de Fantaisie," an exhibition of acrylic, lucite and polyester resin forms. Oct. 27-Nov. 29, Oakland Museum.
***"An Unforgiven Vision"—graphics by Harold Paris, Oct. 23-Nov. 29, Berkeley Art Center, 1275 Walnut St.

**PAINTING, drawing & sculpture showing by Peters, Nading & Boughton, upstairs, codys bookstore, tele, bkly, thru nov. 28.
*Acrylic on canvas wood & fabric by Wendy Fabry, The Inn, 1829 Euclid, Bkly, thru Dec. 15.
**Photo exhibit "The Oceans are Dying," Oakland Museum, 10th & Oak, thru Dec. 31
**Fritz Glarner paintings, SF Museum of Art, McAllister & Van Ness, thru Jan. 3

John Meyer photo exhibition, SF Museum of Art, Nov. 3 — Dec. 6.
23 sculptures on exhibit, SF Museum of Art, Nov 3 - Dec. 31.

classes

**All Women's Plumbing & Home Repairs. Carpentry Classes. Info: Phone 548-4076.
*Hathayoga Class, 5:30-7:30, Stiles Hall, Thursdays, info: phone 841-6010.
**New groups in movement, body awareness, ritual, fantasy, self encounter, Thursday nights, 1st Unitarian Church, SF, info: phone 647-8019.
*Life drawings — bring down material, Tuesdays, 7:30pm; painting, oils & acrylic, Thursdays, 7:30 pm, Project One, 10th & Howard, SF, $1 Phone 552-3086.
*Acting Lab. Mondays thru Dec. 7, 8-11pm. 30 hrs. — $40. Upstairs, Elementary Bldg., First Unitarian Church, 1 Lawson Rd., Berk. 526-0671.
*Sausalito Arts Center, info: 332-4475 weekdays.
*SF Center, United Jewish Community Centers, info: 346-6040.
*Encounter House, Human Communication Workshop, Palo Alto, info: 329-9033.
**Drama * Film classes, Actor's Lab, 1870 Sacramento, SF 474-6200

*FOUR SUNDAY SEMINARS: topics such as astrology, witchcraft, genetics, ikebana, i ching, volkswagen repair & turkish folk music. luncheon with exotic dishes, $4 each 11am to 3pm, sundays from nov. 21 to dec. 13, orpheus 665-2423.

draft

**Black Draft Counseling Assn., 546 Fillmore, SF 94117

*Chinatown — N. Beach Draft Help, 854 Kearny, 781-2922, noon-5 pm, during wk, leave message 863-0775.
pm, 409 Clayton, SF; FREE; info 621-9553.
*Central Committee for Conscientious Objectors (CCCO), 437 Market, SF, 397-6917.
*Draft Info. Center for S. Alameda C'nty: 3137 Castro Valley Blvd, Rm 205, Castro Valley 10 am - 4 pm, 581-4105
*Quaker Draft Counsel, 843-9725.
*ASUC Draft Counseling, 209 Eshleman, UCB; 642-1431.
*West Coast Counseling Service:
Monterey: (408) 373-2305
Oakland: (415) 836-1039
San Diego: (714) 234-1305
SF: (415) 621-7035
*409 House: Open house draft counseling, free library, cottage industries, program; much more. Mon-Sat., 3-10:30

george & fred & tarzan & lorretta & j-scavooli & leroy & zorro & elvira & every bddy else...

peter